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Corruption in Doctrine
1st uniformity Necessary to salvn:
2 that Minrs. have nothing to do with
the Reprobate,
3 that the scriptures say no where
absolutely that any shall Go to
hell
4 that Legislative authority is
vested in the Judicatories of the
Church

that Mark 16 & 16 &c Does not mean
eternal Damnation:— — —

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Corruption in Doctrine

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that Mark 16 & 16 &c Does not mean Eternal Damnation — — —

he accuseth that synod of which he continues a member —

he is prosecuting the Church in her Minrs. — as a professor — means & example —
such uniformity would be true deformity

what are Revilers say their own Revilings tell

he wants such uniformity as would totaly subvert all order in the Church and all true faith among Christians

shall a man thus Drink of the Waters & ~~th~~ to foul the Residue with his feet

shall the tree never put forth its leaves or be loaded with fruit yet he says a man may never know his state — — 23 —

we must learn our letter & the first unit letter but shall all m n know that y a m Disciples if y lo o nothr

all that the word Damn Mark. 16. 16 does
not mean Eternal Damnation —

a Minr has no Right to threaten any with
Damnation — that there is no place
in the Word of God which says Absolute-
ly that any shall go to hell ——
ex.ⁿ he who Appears to us we are to think
of him accordingly — he who acts Con-
trary we can Determine nothing
concerning him —
the ~~utmost~~ most we can say of unbelievers
is they Act Wrong —— ——

Common sal.ⁿ or Con.ⁿ Depends on Christ
Dying or not Dying for them

Legal & Decrative Justification are
one and the same — that we
were Justified Decratively Legally
virtualy and Actualy — that Legislative Autho-
rity is vested in Church Judicatures
~~that~~ the Church and state have Equal
Legislative Authority ——

Entered upon those Heads which treats
Concerning the Offices of the Church
the book was Read in Manner as the
Preceeding — then section by section —
by the Moderator

by The Moderator

Moderator

DSI

2 1 Cor 2 2

I am determined not to know any thing among you save Jesus Christ and him Crucified

It is wonderfull to see the contrary effects which the same divine truths have upon the minds of Men when to some Jesus appears in it as the wisdom of God and the power of God unto salvation to others it is the savour of death unto death and Emmanuel tho shining forth with all the excellences of God man Mediator appears in their view as a mear stumbling block or a foolishness this was just the case with the Jews and Greeks the carnal Jews expected the Messias to come in world pomp & grandeur to deliver them from the Roman yoke under which they were at the period he appeard groaning and to advance them to an high pitch of worldly pomp and dignity would not receive their king when he cam in the form of a servant and a ma of sorrows there they despised and rejected him [illegible] determined not to kn[illegible] any thing the Jews the only people so to the self conceited Greeks he was foolishness nothing could appear more absurd than to expect life to arise out of Death Blessedness out of a Curse that he should appease the Justly incensed wrath of Jehova who so evidently died under it thus professing themselves to be wise they became fools

But is not a Crucified Saviour thus despised and rejected of men at this day yes the men of the world as they cannot see any world advantage accrueing from to them by Joining Jesus with they promise of peace they reject him whilst others like they greeks who are wise in their own conceits scorn to become debtors to Divine grace for any blessing but as the silk worm spines out her own Bowels so do they think to spin out a righteousness where by they shall be Justified and regain holiness whereby they shall be sanctify

but quite contrary are the effects which it has upon those who are effectualy called by his grace for to them Jesus is both the power of God [illegible] d to Salvation these are the persons that glory not in themselves these are the persons that esteem a saviour the more the more they see of his humiliation for the gift of God hd declared th no flesh should glory in the presence of God but requires that he who glorieth should glory in the Lord and our conformity hereto the apostle says in the preceding verse and I brethren when I came to you came not with excellency of speech or of wisdom declaring unto you the ~~[illegible]~~ testimony of God for says he I am determined not to know any thing among you save Jesus Christ and him crucified

The apostles determined resolution not to know any thing must not be taken absolutely for many other things he knew and made known unto the believing corinthians but that which we must understand by the words is that all other knowledge should be subservient to that Jesus and him crucified should be the subject of his daily meditation and the theam of their daily conversation

Method

1 Speak of the object of his knowledge

2 what is implied in knowing him

3 the Apostles resolution [illegible] not to know any thing

The first thing proposed was to speak a little concerning the Deity of the Lord Jesus Christ and then Conclude

But who can undertake the work the majesty and glory of Christ infinitely surpasses our understandings with greater ease could man fetch the sun yon bright orb of Light from the starry firmament or meet out the heavens with a span than fully comprehend that which is infinite

But to speak of Christ where shall we begin Even Our imagination fails us in our enquiry yet here we see that he who hath revealed the father hath revealed him self unto us without this revelation of him we could know nothing of Jesus Christ and his [illegible] [illegible]

If we must know him as God let Socinians deny his preexistance before the foundation of time Let Arians as a being in the inspired bible of Creat[illegible] and let us follow the infallible rule in our enquiries on this important point and what we shall find therein contained

That the same works the same Name the same worship is ascribed to him that is ascribed to the father or holy Spirit.

as creation a work of God all things were made by him and without him was not any thing made that was made

as raising the [illegible] running with without yea contrary to all means the most Absolute Creative works of God surely then the Object of our knowledge must be God

as omniscience an Attribute of Deity Lord says Peter thou knowest all things.

he is called the mighty God Jehova rophi Jehova tsidkenu

Worship

when he brings and saith all the angels of God worship h

2 As Man

great is the Mystery of Godliness God made manifest in the flesh yet the reality of it is asserted for the word was made flesh and dwelt among us God sent forth his Son made of a woman made under the Law

3 God and man in one person

in his offices of Prophet Priest and King

Long before C's incarnation it was declared unto Moses that God would raise up a prophet to the Jews like unto thee Brethren and this is in New testament times applied Vs a prophet shall the Lord your God raise &c

Priest he hath by the one offering of himself for ever perfected them who are sanctified and he saves to the uttermost all that come unto God by him seeing he ever liveth to make intercession

King he rules externally in the world and providence Go intimately by his Sp^t and grace how happy are they who thus behold him as their God and say with Peter my Lord and my God who see him as their Saviour who are taught reconciled and purchased by him

2 That what is implied in these knowing him

1 It implies that we know ourselves

2 It implies that we trust in him I know in whom I have believed says the Apostle and am persuaded that he is able to keep that which I have committed unto him against that great day

3 Love 4 Obedience here by do we know that we know him if we keep his commandments He that saith I know him and keepeth not his C^ts is a liar

5 Conformity unto him

The apostles resolution was no knowing [illegible] that in a crucified Jesus

be informed that the Command
of Grave Hands, upon a time /
is such an Object presented
to our view hath made an
impression ere-after here

Amos 4 12

Prepare to meet thy God O
Israel.

— the Judgment is the Lords
strange work yet very frequently is
[illegible] has been made manifest
by his Judgments this was the case
with the Israelites in the prophets
day the Lord [illegible] them [illegible] to
[illegible] [illegible] with them but they
waxed fat and became like heathen
against the Lord justly might he
have given them over to hardness
of heart to ~~[illegible]~~
[illegible] them. Repeatedly [illegible] but
he afflicted them with judgments
to give them a sense of their
[illegible] [illegible] [illegible] [illegible] the
[illegible] [illegible] [illegible] from many
of them [illegible] he visited them

beleiveth on him should not perish but have everlasting Life — — again the Innumerable predictions of God concerning an Infinity of future events for near six thousand years. and the exact fulfilment of them and no less those which are immediately connected with the election of sinners to eternal happiness. as those predictions respecting the temporal concerns of Mankind shew that he doeth all things according to the counsil of his own will — — —

the scriptures of truth. do most evidently shew the being of such a decree Psal. 2. 7. I will declare the decree thou art my son this day have I begotten thee ask of me and I will give the heathen for thine inheritance and the uttermost parts of the earth for thy possession — Ps. 148. 6. he hath made a decree which it shall not pass .. and the first Chapter of all the doctrinal Epistles shew the certainty of this decree of Election hence we may conclude with Isa. 1. 9. Except the Lord of hosts had left unto us a very small remnant we should have been as sodom and we should have been like to gomorrah. seeing his perfections require it the inseparable connection between his purpose and the execution of it and the exact conformity of the one to the other declare it and his word so expressly asserts it we cannot without blaspheming deny it ————

2d. by the decree of Election we understand an act in which the Eternal and unchangeable & only wise God. Intending to display the glory of his Divine Perfections and particularly of his wisdom power sovereignty and free grace did choose some and fore ordained to the Enjoyment of

[illegible] [illegible] heirs whom [illegible] he blessed in the enjoy-
ment of Eternal life with himself. and hath predes-
tinated them to be conformed to the image of his son
in whom they are chosen as their living head and
hath appointed the Mediation of Christ effectual-
calling an interest in his Righteousness. and sancti-
fication by the Divine spirit as the only means
by which they are entitled unto and prepared for
Eternal happiness. that as his infinite justice
and tender mercy might ~~[illegible]~~ harmoniously
shine forth in their everlasting salvation —
3d the third thing proposed on this head was to
mention a few of the properties of this Election
1st it is absolute that is it is immutable on gods part
and unconditional on ours. if any humane performance
could be looked on as condition of it then would it
be after the covenant of works which was once bro-
ken & consequently the salvation of any man would
be uncertain if not altogether impossible. faith &
holiness may appear to have something of the na-
ture of conditions of salvation as without them
no flesh living can be saved but considered more
carefully they discover themselves to be included
[illegible] Essential parts of our salvation and flow-
ing from the faithfulness of a Merciful God
Engaged in the promises by which they become
sure to the Elect in Christ. but they are not
at all either parts of preparation for or con-
ditions of our Election this will be abundantly
manifest if we consider the absoluteness of Christs
Election that body or humane Nature which he
[illegible] for us to heaven was not to be pre-
pared for him. as he would destroy the works
of the Devil by finishing transgression making
an end of sins and bringing in an Everlasting

[illegible] Worshiping and waiting upon them [illegible] that they [illegible] of by the following [illegible] them forever be destroyed and [illegible] them [illegible] [illegible] before all these things it be done in order to prepare themselves [illegible] to live with [illegible] and then God's people judgment [illegible] at last with [illegible] Days of the sons of men we [illegible] respected you with the precept of a Covenant [illegible] Sabbath in this place that we [illegible] thus engage our hearts to [illegible] unto the Lord as [illegible] we are the New Testament [illegible] prepare to meet our God

Method

1 shew you what is preparation to meet God with [illegible]

2 [illegible] is [illegible] necessary we should be engaged

Concluded

3 Shew you what is [illegible] preparation with [illegible]

4 Shew it [illegible] all [illegible] that it is a duty necessary of all [illegible] and particularly [illegible] [illegible] [illegible]

table of the lord you do ocupy that none who are not qualifyed can warrantably approach his altar this is enacted by the spirit of God 1 Cor 11 28 but let a man examine himself and so let him eat of that bread and drink of that cup for he that eateth and drinketh unworthily eateth and drinketh judgement to himself not discerning the lords body

and in this particular I will follow the order laid down by the westminster divines in their examining the duties required of those who would worthily partake of the Lords supper

The first of which is knowledge what knowledge have you of the great and essential doctrines of Gods word of your selves of Jesus

faith many gospel hearers are deficient in this essential part of religion never thinking that all that is necessary is a bare assent to the truths of Gods word without inquiring into them as

[illegible] in this world which those days of
grace here and of Glory hereafter
are inseparably connected

Repentance turning from sin
as [illegible] breaking [illegible] of the Chapter
Love
New obedience
Intentions &c

2 is meditation

3 is prayer

II why it is necessary that we
should be prepared to meet our God
or that we should be thus engag'd

1 because God is holy his
ordinances holy and we sinful

2 because God is just and hath
mingled the Blood of unholy unpre
pared persons with their own
[illegible] as 50000 of the men of
Bethshemesh Nadab and Abihu

3 because it is a commanded
Duty Prepare to meet thy God O
Israel

4 great preparation is [illegible]

Fencing of the Sacramentall Table

Christians we now proceed to the peculiar and solemn service of the day an ordinance the most sacred in the Christian Religion is [illegible] now by the blessing of Christ to be celebrated among us // the Table of the Lord is now spread and soon will be Laid thereon the symbols of his Broaken Body and shed Blood but Lest any with unclean hands and Impure hearts [illegible] any // should

Corruptable things as silver and gold from their vain conversation received by tradition from their fathers but with the precious blood of Jesus as of a lamb without spot- the blood of Christ is that on the account of which any sinner can be made Righteous in the sight of this alone is a sacrifice of a sweet smelling savor unto God — and the compleat atonement for our sins and absolution from the curse of a broken covenant-

again to be Righteous is to be taken into favour with God. for as there is no condemnation to them who are in Christ Jesus. so all who are in him are particularly the objects of the love of the lord — the lord sees no iniquity in Jacob or perverseness in Israel. when clothed in the Robes of a Redeemers Righteousness we are not only secured from punishment but are made acceptable to God we are accepted in the beloved,

again to be Righteous in the sight of God is to be conformed to the Image of God and this conformity must extend both to the heart and to the life. this what constitutes a Righteous man indeed. and renders him Glorious not only within in the [illegible] in the whole tenor of his conversation —

the apostle makes this the theme of his Discourse throughout this Epistle but-we may comprehend it in all its parts in this Chap.r there is first a Ceasing - from the Love and practice of sin here the Apostle Exhort in the first verse - of this Chap.r forasmuch then as Christ hath suffered for us in the flesh arm your selves likewise with the same mind for he that hath suffered in the flesh hath ceased from sin. and throughout the Chap.r he Condescends to Enumerate a variety of sins which the Righteous man will abstain from. and shews the reason why he will avoid committing them - & - he will grieve that he hath spent so - much of his time in working the will of the Gentiles and be filled with a perfect hatred against all sin and chiefly - the sins which are chiefly predominant in his heart & most notorious in his life and Conversation and testifies in his life that he hath not received the grace of God in vain. ~~that~~ the end - seen there by the ap.t through the instrumentality of the word is indeed end. nor can it be carried under that abominable mass of corruption which may remain within him: but evidences its being a living and life giving energy in all the actions of the man. leading them to use hospitality one toward another without grudging and according to the several gifts which they have received so do they Min^r. one to an^r. as good stewards of the manifold grace of God. they are for conscience sake continually exercised in the duties of their station and several relations. they think it not strange concerning any fiery tryal which God tryes them with as though some strange thing happened unto them but are patient in tribulation, accounting that the Lord hath conferred infinite honour upon them when he counts them worthy to suffer for his sake - moreover they are the righteous who are denied to all ungodliness and worldly lusts and live soberly righteously and godly in this present evil world: who count all things but loss & dung for the excellency of the knowledge of Jesus Christ their whole glory is nothing save in the cross of the Lord Jesus Christ by which the world is crucified unto them & they unto the world the Second head of our method is to shew how it may be said that the righteous are scarcely saved ———

it is not said that they are scarcely saved as if there should be any thing a wanting either in the purchase or application of salvation or from an apprehension that any who are chosen to salvation should not come unto it. Christ's blood saves from the most heinous guilt and the deepest pollution, his power is equal unto the arduous task of saving all the lost sinners for he is able to save to the uttermost, and his people shall be willing in the day of his power the app. work cannot be frustrated neither can the love of God be changed into hatred he Earnestly remembers with a love of complacency and approbation every one of his righteous servants and it is impossible that one of them shall be forgotten by their covenant God but it is said that they are scarcely saved on account of the many difficulties which lie in the way to their final happiness many are the troubles that afflict the just but the Lord [illegible] in the first [illegible]

Being Inspired by the holy Ghost

That all mankind are infected with sin & defiled by all manner [illegible] [illegible] and [illegible] they [illegible] thing that [illegible] [illegible] have [illegible] things [illegible] happiness but have they [illegible] this [illegible] great [illegible] [illegible] and [illegible] [illegible] the [illegible] both [illegible] [illegible] that they [illegible] by [illegible] Natural [illegible] [illegible] [illegible] [illegible] of [illegible] [illegible] of grace [illegible] to the [illegible] [illegible] [illegible] [illegible] [illegible] that [illegible] to [illegible] as a [illegible] [illegible] [illegible] [illegible]

to fulfill the obligations [illegible]
whose nature before was made known
any of the blessings promised him

The law required acceptance of
the works before the acceptance
of the person but the gospel
requires the heart to be in some
measure sanctified before our
works can be acceptable

In the words [illegible] the blessing
of the person who sanctifies

Method

1 Open up the Nature
of the blessing

2 Speak of the external
means whereby the Spirit work
in begining and carrying on the
work

3 Show what there is that
our persons acceptable to God

1 gracious habits implanted

2 Christian Principles acquired

3 [illegible] Godly
[illegible] conversation [illegible]
[illegible] holiness [illegible]

2 [illegible]
of the word Either preachd
or read with all other ordinances
whether publike private or Secret

2 providences

2 Peter 3 Chapter & 18 verse

But grow in Grace

Introduction

The salvation of souls is a thing dear to God and very precious to all his saints insomuch that they not only rejoice in the faith of it themselves but are earnestly that others might be partakers of the same blessed hope having obtained like precious faith through the righteousness which is in Jesus Christ and escaped the Corruption which is in this world through lust the Scriptures of the old and New testament afford such a Cloud of witnesses to the truth of this assertion that it is Impossible for us to call it in question this was the earnest desire of the apostle Peter untill the very moment of his dissolution as we may Learn from this and his other Epistle although our Lord Jesus Christ had Renounced [illegible] and he [illegible] it Certain that he [illegible] in spirit of this mortall Body and be Cloathed with Immortality yett he thought it meet as long as he was in the Body to stir up all the professed followers of God to make there calling and there Election Sure for this end he as a dying Believer exhorts them to stedfastness and constancy in the faith of God and his word which in all ages is a sure word of prophecy and he enforceth this his exortation by the awfull danger of those who pervert or depart from the truth the damnation of one slumbereth not and the other is reserved in chains of darkness untill the great day and again by the certainty terror and suddeness of the day of Judgement and in fine by there own happiness and comfort as being immediately connected therewith wherefore Beloved seeing ye look for such things be diligent that ye may be found of him in peace Beware Least ye be led away by the error of the wicked Should fall from your own stedfastness and as this had been his great study as appears from the whole of the Epistle he can not conclude without taking up his Beloved theme once more and beseeching them in the most ardent manner

to grow in grace (But Saith he grow
in grace)

the term grace hath various
acceptations in the Sacred Records in some
places it is made to represent the love
and favour of God to ~~Elect sinners~~ commu
nicated to Elect sinners Romans 3 24
we are Justified freely by his grace 5 20
where sin hath abounded grace hath
much more abounded the gospell
whereby God offers and conveys his
love to sinners is called his grace
Titus 2 11 for the grace of God that
Bringeth Salvation hath appeared
to all men But in the words under
consideration the word grace Signifies
Spiritual endowments principles
or habits which are in Christ Jesus
and from him freely communicated
to us 2 Tim 5 9 who hath saved us
and called us with an holy calling
not according to our works but
according to his own purpose and
grace which was given us in Christ
Jesus before the world Began Jno 1 14
and we Beheld his glory the glory as
of the only Begotten of the father full
of grace and truth and of his fullness
have all we received and grace for grace

to grow signifies to increase Col. 2 19
and holding the head from which all
the Body as by Joints and Bands hath
nourishment ministered & increaseth
with the increase of God

Viewing the words in this Light the doctrinal proposition that appears Natively contained in them is the following ~~that it~~

Doc that it is Indispensable necessary for Every Christian to grow in grace

In the Illustration of this Important doctrine we shall observe the following method

1 Shew in a few considerations what that grace is in which the Apostle desires Every Christian to grow

2 how Believers may be Led to grow in grace

3 Consider what necessity there is for Christians to grow in grace and make Some Improvement By applying ~~what~~ may be Led to the hearts of the hearers ——

according to this method we are 1st to Shew what that grace is in which the Apostle desires all Christians to grow

This grace consists in a spiritual and saving knoledge of all those heavenly mysteries which concern the Everlasting salvation of Gods Elect this knoledge of the great mysteries of faith is not that aquaintany with the truth order and harmony of the doctrines of Christ which may be aquired by unassisted Exertions of the mental powers but such as comes from God as a free gift and Effectualy enables the Believer to improve them to the glory of God and the Real Benefite of their immortal souls Indeed those who are possessed of this knoledg will not they cannot indulge themselves themselves in sloath or inattention to the great ~~mysteries of faith~~ and important truths contained in Gods word but are powerfully constrained to make the statutes of the Lord the subject of their meditation and the theme of their daily conversation these are the Believers counsellors and the men of his right hand there is one thing which makes it certain that that knoledge is the very Essence of that grace in which the apostle desires all christians to grow and it is this that this knoledge is conversant about more than the Certainty and connexion of Divine

of divine truths and of their mutual
conexion upon one another which is
the very sum of the most extensive
knowledge called speculative But
spiritual knowledge discovers the
Nature and excellence of divine truths
which is to display in the most
Imminent manner the ~~[illegible]~~
glory of all the persons perfections of a threeone
Being God as engaged in the salvati
of sinners the absolute need which
sinners have for the word of God and
the ordinances instituded by Christ
In order to convey (by the concurrance
of the divine Spirit) Life light direction
and comfort to the Elect Souls although
the Believer cannot comprehend all
the things contained in Gods word yet
he apprehends that there is an absolute
necessity for every Iota and Tittle thereof
and that all shall be fulfilled the
things which are absolutely necessary
for the salvation of the soul are the
Chief things about which this knowledge
is conversant such as the Love of God
the father Son and holy Ghost as dis
played to ~~[illegible]~~
in the divine Contrivance purchase
application and consummation of

our redemption the nature End and necessity of Justification through the imputation of Emmanuels Righteousness adoption into his family sanctification by his holy spirit we say these and such are these are the chief objects about which this knowledge is conversant —

L

Luke 14 23

And the Lord said unto his servants go out into the high ways and hedges and compell them to come in that my house may be filled

In the beginning of this Chap we ~~are~~ have an account of the time when and occasion of the speaking these words the time was the Sabath and the occasion was his eating Bread in the house of one of the Chief of the Pharasees

In the subsequent part of this Chapter are contained some interesting parables and dialogues all of which have an Immediate Respect unto a future state wh appeared to have a good effect upon the minds of those who sat at meat with him so that ~~he~~ one of them says verse 15 Blessed are those who shall eat Bread in the kingdom of God which gave occasion to our Lord to speak the parable contained in our text and preceding context the great design of which

as to shew the Rejection of the Jews
And the calling of the gentiles

The Lord of heaven and
Earth is here represented under the
Notion of a man who made a
Large supper and bid many he
prepared a bountiful table covered with
the Rich fruits of the obedience of
Christ and blessings of the Covenant
of grace he sent his servants he
sent his prophets he sent his
Apostles yea he sent his son to in-
vite yea to entreat them to come
unto him that they might have
Life But they despised ~~them [illegible]~~
his servants took his son cast
him out and slew him upon
which the Lords anger was
kindled against them upon which
he ~~goes~~ sends out into the streets and
Lanes of the city and invites such
as were poor maimed halt and
Blind which was done by the
apostles and disciples of our Lord
and many come but yet there
is Room happy for you O people
highly favoured of the Lord that
the Jews are rejected and you
Called for when the Jews fail in the
the gentiles must fill up the house

y or days the Lord go out into the high ways and hedges and compell them to come in that my house may be filled in which words you may Observe 1st the person employed it is a Servant ministers of the Gospel are servants sent out by Jesus to work in his vineyard to occupy in his Church untill he come 2 Observe where the work of the Lords Servants Lyeth it is in the high ways and hedges places of great difficulties and danger

3 Ob. what the work is which the Lord has assigned them it is more than to com telling sinners to come to Christ Compell them to come in that my house may be filled it is the Last part of this text we wish to illustrate Compell them &c in the prosecution of which we shall observe the following method

1 enquire who they are that are to be compelled to come in 2 then how the Servants of the Lord will compell them to

to come in

(3 shew why sinners must
be compelled to come in

4 Apply —

our first head was to enquire
who they are that are to be
compelled to come in and they
are Just the degenerate sons of Adam
of all ages of Either sex and of
every description however black
with guilt defiled with pollution
or covered with manifold trans-
gressions I acknowledge many are
skillfull in the word of Righteousness
shut the door of sinners access to
this salvation and fast bolt it
with the impossible conditions
of faith and Repentance which
man in his fallen state can no
more perform than he could
lay the foundation of the earth
or rear the Lofty pillars of the
sky or can the Ethiopian change
his skin or the Leopard his spots
&c But bit known to our
guilty helpless race and let the
comfortable truth never by them
be forgotten that no conditions are

Required no prerequisite qualifi-
cations are expected you are as little
to this offer of Salvation to you O
man I call and my voice is
unto the sons of man the
promise is unto you and to your Chil-
dren and to all that are afar of those
who thirs for pleasures or Labour
for worldly honours are invited to
come O Every one that thirsteth
come ye to the waters and he
that hath no money come
buy wine and milk without
money and without price
wherefore do ye &c Isaiah 55 1.2
Rev 22 17 and the Spirit and the
Bride say come and let him
who is athirst come and take of
the water of Life freely thus you
see that sinners indefinitely are
invited yea heare come then
is to be made to them are you poor
come to Christ and he will enrich
you are you naked he will cloathe
you are you blind he will anoint
your eyes with Eye salve Rev 3 18
I counsel thee to buy of me gold tried
in the O have you been [illegible] your
guilt then O hearers he will have

you compelled to come in

2 head was to shew how the
servants of the Lord will compell
sinners to come in
And here we would
just observe that the compulsion
used in many parts of Europe is
altogather unscriptural to drive men
thro fear of these Natural laws to Chur.
for all who will not bow to the Emperor
and Renounce the past are delivered
over to the Civil magistrate to puny
es as the Law directs just like the 3
Children delivered up to Nebuchadnezzar
fury what Authority can the Civil
Magistrate have over the Conscience
of men to compell them by force &
sword to speake as they speake and
act as they do these weapons make
hypocrites but such weapons &
Conduct will never make Real
Christians were these the weapons
used by our saviour or his apostles
says the great embassador of the
prince of peace our weapons
are not such as these they are
not Carnal but Spiritual and
mighty thro God to the pull
down the strong holds of sin

and all things which advances themsel
against God and these weapons are

A Sermon to be preach'd in
Galway March the 23 1795
Psalm 71 16 verse

I will go in strength of God the
Lord I will make mention of thy
Righteousness Even of thine only

Introduction — — — —

Hear ye deaf and look ye blind
that ye may hear and see ye danger
unto you as long as you continue
walking on the broad road you are tend
ing to destruction altho the road appe
ars pleasant to the eye being decked
with flowers of a most beauteous
hue and in every valley a sparkling
stream yet every flower is fill'd with
noxious poison and you like the
moth delight to sip thereof and the
vanities which you now behold
and with greediness drink to satiate
your heart burning with carnal desires
will undoubtedly land you in eternal
misery when you make a serious
of the tendency of them of the end that awaits you [illegible]
what far or [illegible] have you been
while walking in that broad road that
leads to destruction [illegible] wants to

and do you not envy the happy few who
are going on in the strength of God the Lord
to the celestial paradise making mention
of Jehovahs Righteousness even of his only
when you behold them whether in solace
prosperity or adversity sustained by no
less than the omnipotent hand of Jacobs
God no less than omnipotence doth
give them such Joy comfort and
consolation in the furnace of affliction
when weaned of everything under their
burdens they are made to cast them up
on the Lord who alone can sustain them
and as an exchange they wear his yoke
which is easy and his burden which
is light—

This is the exercise in which
David was engaged as is recorded ~~in~~
in many parts of holy write but
particularly in the Psalms where we
suppose so alltho when old age had
furrowed his face and silvered his locks
his son his unnatural son turned
Rebel and endeavourd to wrest the
sceptre which he had so long swayed
out of his hand even Ahitophel his bosom=
=intimate friend who as a counsellor
knew most of his private affairs fro
acted with him experimentally he
knew that the greatest enemies are
those of our own house hold—

that having his confidence placed in
Jacobs God who had preserved him from
infancy thro various difficulties he prays
that he would not now cast him off
and being encouraged he says I will hope
continually and yet to praise him more
more and more shall be my constant
employment for say he in the words
of my text I will go in the strength
of the Lord God making mention of
his Righteousness even of thine only

Method —— ——

1 Shew what is included in the
Resolution of going on the way of
duty and dependance I will go

2 The ground and motives
on which this good man Dd and
all Gods people will proceed to
pray & go in the strength of the
Lord God making mention of
thy Righteousness even of thine
only —— Applay

My first head was to shew
what is implied in going on the
way of duty and dependance or
upon with the comfort of the words
I will go —— —— ——

8 It exemplifies [illegible] and discriminating
Grace of the ways of God
Rash purposes and hasty vows serve
only to discover our folly and weakness
wise men think seriously before they
bring themselves under any engagements
and in this the children of God
discover that they are made wise unto
salvation for God's [illegible] are the last resource
to which his convinced children betake
themselves when convinced they flee
to themselves for refuge and toil all the
day at the oar of Natural endeavours
quieting the clamours of an awakened
conscience with fair promises
of reformation but the law still
keeping fast hold of them discovers
discovers the contrariety of their
Nature to its purity and still cries
out they are what they were
they are made to see that while under
the Law one single sin subjects them
to its penalty for he that offendeth
in one point is guilty of all thus
all plans that are laid and but in
[illegible] from a sense only one
appears safe and that is to betake
themselves to the Lord Christ Jesus

to become o. Sters to sovereign grace so the Law appears in its severity they see that the Law of the Spirit of Life in Christ Jesus makes them free from the Law of Sin and death therefore after mature deliberation they therefore they now in the strength of divine grace — resolve adherence to Gods by ordinances not as if by them they could merit Eternal Salvation but as appointed means ~~to [illegible]~~ on Gods part to communicate and on theirs to receive the blessings of Christs purchase.

2 I will go in the way of duty implied keeping a constant jealousy over my own heart

None can walk in the path of duty without watching their hearts he that trusteth to his own hearts is a fool keep thy heart with all diligence for out of it are the issues of Death

The heart is one of the greatest enemies the children who profess of God have hence they are called deceitful and desperately wicked where is the skillful general who knows the enemy is so nigh and watch not dilligently observe their motions

to [illegible]

3 I will go implies a determined
Resolution to persevere tho a cloud
should hang over my head the whole way
the greater the prize the more
difficulty will the men of this world under
go for it the children and people of God
see no less a prize than a crown of glory
awaiting them consequently they have
their affections placed upon things wh
are above where Jesus is seated at the
right hand of God do they wait untill
the storms and the rains of Jehovahs
wrath is gone to stand on the path
of duty as from their head and [illegible]
[illegible] when tabernacling on this
footstool had clouds appearing first
like a mans hand then growing thicker
and thicker untill he was a[illegible]
with darkness heaven fell to all tho
the people of God should go all their
way to the heavenly inheritance
weeping yet are they blessing [illegible]
because the promises a faithfull
full God allows him to view on the
way well he knows that the [illegible]
only endure for a night in the morn
shall joy come — — —

4 I will go implies a firmness
[illegible] to persevere tho the Duties we
are called to perform be never so difficult

That [illegible]
his work who threaten to glide thro it
without many difficulties and thy
person is altogether unacquainted
with the Divine life who thinks no
difficulties lay in his way to the upper
Sanctuary Jesus has said thro many
tribulations ye shall enter into the
kingdom of heaven in the world ye shall
have tribulation but be of good cheer
I have overcome the world trouble from
Every Qr the Xian traveler will meet
within fightings and without fears
Satan frequently presents to his view
a Catalogue a large catalogue of his
multiplied and aggravated trans
gressions so that fear such upon
him like an armed man —
I Shall go in
I will go if
gly and alone there is no copartne
ship here every man must tread
upon his own Bottom mistake
me not I do not say but one may
strengthen another hand and they
go hand in hand as it were to the
upper Sanctuary but no Every
one has traversed the same
afflictions The same [illegible]
The same [illegible]

that they are not answerable for every one must give an account of himself to God and. therefore it behoves every one to prove his own works that he may have rejoicing in himself and not in another —

6 I will go on implys a Determined resolution to go constantly without admitting one excuse were it but for a moment unto a more convenient season considering the danger in delays as delays them selves is only obtaining a licence from ourselves to commit sin for a certain period — —

7 I will go on implies a Resolution to make Daily progress counting not my self to have already attained or as if I was already perfect but leaving the things wh are behind and pressing on to the things wh are before untill I

Second head — —

1 in the strength of the Lord
God

2 making mention of hi
Imputed Righteousness

3 of God's Righteous governmt
over the world Apply

John 5 39 verse

Search the Scriptures for
in them ye think ye have
Eternal Life and they are
they which testify of me

Method

1 Shew you how we are
to Search the Scriptures

2 Assign a few reasons
why we should Search the
Scriptures

Apply —

first had was to their busi
ness an to search the Scriptu
And first we should search
them dilligently the hand
of the diligent maketh rich
and the hand of the slouthful
man maketh poverty
Serch for in the Scriptures
are hid all the treasures
of wisdom and knowledge
the original word (Ereuano)
signifies to dig deep and examin
narrowly as is borrowed from
the practice of miners who
search deep into the bowels of
the Earth and having found
some specimens Ore have do the
narrowly examine it — — —

2 humility

God resisteth the proud but
giveth grace to the humble
the meek will he guide in
judgment & the meek will
he teach his way

3 we must search them with a
desire of finding what we are.
for naturaly we are as ignorant
as the wild asses colt —— of
finding Christ in them — of
finding eternal life through Christ
in them —— —— ——

I shall mention but one
thing more on this head which
is absolutely necessary to the right
searching of the Scriptures
and that is prayer
God hath promised to give
us his spirit to guide us
into all truth every good and
perfect gift cometh down from
from above if any lacke wis
dom let him aske it of God
David says open thou mine
eyes then shall I see the wond
erfull things contained in
thy law —— —— —— ——

2 had any reason for
this our conduct —— ——

3 Because they testify of Ct
the promises the typical
persons the typical things
the prophets in a word
the whole they testify
that Ct was made flesh
they testify of the office
of Christ there is one God
and one mediator between
God and man the man
Ct Jesus &c. this is done
in all that Ct Ever done
now does or yet will perform
for Guilty man
they testify of the
Love of Christ &c

2 in them ye think
ye have eternal Life —
Appl

Galway April 12 1775

Revelation 2 4 verse ——

Nevertheless I have somewhat against thee because thou hast Left thy first Love — —

We are informed in holy write and personal experience makes it further manifest that imperfection cleaves to the best of our performance hear the Language of Solomon when thus speaks there is not a just man upon the Earth that doeth good and sinneth not if any man say he hath no sin he is a liar and the truth is not in him behold I say this sentence holy truth is made manifest by experience where is the unbeliever that is not daily wallowing in the mire of iniquity And where are believers that have not daily reason to mourn over the plagues of their own hearts as then the Church of God is composed of these two [illegible] Believers and unbelievers and perfection cannot be Claimed by either it of consequence follows that the as such is imperfect and comes far short of that holiness which the Law of God requires

but altho ~~there are~~ in believers as members of a Church there are many imperfections yet are there things for which they are commended as is evident from what the Lord saith unto the Angel or minister of the Church of Ephesus

I know thy works and thy labour and thy patience how thou canst not bear them which say they are apostles and are not but hast found them liars

God takes particular Notice of both the good and Evil in his Church he holds the Ministers in his right hand who are in the first [illegible] first taught and then

~~[illegible]~~ Stars because God by them
reveals his mind and will unto his
Saints and Stars because by grace
they are appointed to illuminate
that path which otherwise [illegible]
by Darkness and as the Stars have
no light in themselves but what
they borrow from the sun so neither
hath ministers of the gospel any
light save what they receive from
the sun of Righteousness as then
God taketh such particular Notice
of his ministers so also of his
people he knows their Conversing
and behaviour yea he is most
intimately acquainted with all their
ways knowing perfectly when
they are cold and when they are
Cold and when they are hot
how strong their influence on
conduct when assembled together
in the house of God See Revela
say unto us as he did unto the
Church of Ephesus I have some
what against you because you
have left your first love

Method

1 Show what that first

Love is which the Church of God Leaves when hast left thy first Love

2 when it may be said that a people leaves their first Love

Apply — — — —

According to this arrangement of particulars my first head was to show what that first Love is which the Church of God is prone to lay aside

By the first Love here mentioned we understand that principle wrought in the heart by the Spirit of God which makes him esteem Jehovah as a Just holy Righteous and merciful being believing of these perfections which he hath in himself and because he hath revealed them to us in the Gospel this Love it is Just to Love the Lord our God with all our hearts with all our souls with all our minds and with all our strength and our Neighbours our Lives

by this first Love we — under[illegible]
Gods having the Chief room in our
affections in Scripture the first
is called the Chief if any man love
this world the love of the father
is not in him Demas saith the
Apostle hath forsaken me having
Loved this pr- ent world
as the human mind is not calcu=
lated to receive two impressions
at the same time so neither can
two objects be equally Loved by the
same person at the same time
as soon as the impression is made
upon the mind by means of
the several senses it is then
the business of ~~human~~ Judgment
to compare them one with the
other and name the one first or
Chief so is it with this world
in the human mind and so
the holy Spirit Suppose it an
shews the superlative excellency
of God as altogether lovely
and then the Soul espouses and
loves and takes him as my Chief
joy so then — [illegible]
my salvation and all my desire

3 this first Love includes an ardent desire after the ordinances of divine institution hear the language of his servant David on this point how lovely is thy dwelling place o Lord of hosts to me the Tabernacles of thy grace how pleasant Lord they be my soul longeth yea even fainteth to see the courts of thy house these are the wells of salvation that make glad the city of our God as it is only in the ordinances of his grace that God can be enjoyed while on Earth so his saints long as earnestly after them as even David did after a drink of the water of the well of Bethleam seeing they are the ordinary means of begetting strengthening and carrying on the work of grace in the soul

But again by this first Love we understand that desire which Gods Children have of [illegible] conversing with their Brethren in these sam days David a com

praises of all them that fear thee
of them that keep thy statutes

~~2 lead them what it for~~
~~be for that a people to leave~~
~~their first Love — —~~

~~before I enter also on to~~
~~[illegible]~~

2 lead was to shew what
it is for a people to leave their
first Love — — — —

Tis it is not to leave the obj
of their Love and thus the
Church of Ephesus was not
charged for God knew their
works their Labour their
patience how they could not
bear them which were Evil
and how they tried them which
say they
were apostles and were not
and found them liars now it is
unspeakable that the Lord Jesus
should commend a Church for
these things which are evidence
of their love an attachment to
him if they had left him
him as the object of their Love

nor is it to be considered [illegible] of
a decay of Love in the habit for
every habit remains pure being
the work of the Spirit of God
and so long as Satan watcheth over
it it weakening it it will remain
so.

But first their Leaving their
first Love implies a falling from
those duties which are incumbent
to God and consider the Church
of Ephesus still much engag'd in
an external reformation profession
and Zeal so that in a manner they
[illegible] with Jehu come see my Zeal
for the Lord while at the same
they internally wanted Love to and
a real affection for God surely they
were hypocrites in as much as
these external affections did not
comport with their external pro
fession like the pharisees they
tythed mint anise and cummin but
forgot the greater matters of the law
and the Love of God

But again a falling from
their first Love implies that they
are in a declining state every
day we live we are growing better
or worse how do men who

have their hearts glued to this world
repine as tho the tabernacle of their
body as a tottering danger from to fear
but how should Gods people grieve
when they often find themselves
or any of their brethren in a declining
State

A falling from first love implies
that they had not only lost that
warmth of affection in the perfor-
mance of duties to God but also
to one another this is evident from
what the Apostle writes to them
Ep 31 32 Let all bitterness and
anger and clamour and Evil
speaking be put away from you
with all malice and be kind
one to another walk in Love
as Christ also hath loved us and
given himself for us an offering
and a sacrifice to God of a sweet
smelling savour

~~3 And in order to put you on your guard I might here mention a variety of reasons why a people falls from their first Love~~

I Shall shew in the third place wherein may be said that a people falls from their first Love

3 when they Nauseate their heavenly food they may be ~~[illegible]~~ assured that that they ~~are~~ fallen from their first love a full soul loaths the hony comb says an inspired writer that soul that Loaths or with Abhorrence does not feed upon satiate his the hungry appetite upon from the bread of Life is evily in a Languishing condition and manifestly degenerated from his first Love — — —

Again persons are fallen from their firs. Love when their Zeal for God and their [illegible] [illegible] is abated

when persons are prosper [illegible] this world god to the forsaken god of thear grace they may Justly be said to be fallen from thair first Love

Application

we may hence see the wonderfull condecention of Jehova in giving orders to and commending his people for that which is praise worthy and his great goodness and patience his goodness in sparing and patience in not executing the fierceness of his wrath threatned for if our disobedience had a just recompense of reward where should we now be

Again you may be informed that many think they love God who realy dou not being Love is a worke of the Spirit of God

John 3 14

As Moses lifted up the Serpent in the wilderness so must the Son of Man be lifted up —

Israels history and Israels transgressions are by the inspiration of the holy spirit generally clasped together and in no place more than the 21 ch of Numbers where we have an account of the history of the brazen Serpent to which the Saviour alludes in the text we are about to consider.

Long had the host of Israel traversed the wilderness after journeying on and to these wanderings was added [illegible] this as a punishment for iniquity they again

murmured against the Lord and
against his special servant M
by murmuring for the heaven
ly food altho the provision of
Egypt The incensed Jehovah
commands serpents or fiery
flying serpents to enter their
bodies and [illegible] Then
many fell victims to these
amphibious animals for we
are told that many of the
people Died The murmuring
company of these people con
fessed their sin and entreat
Moses to intercede with God
for them faithful Moses entreat
ed the Lord and the Lord bids
him [illegible] ; but
observe the divine [illegible]
[illegible] that the case was [illegible]
Does Jehovah immediately destroy
these poisonous creatures or
he [illegible] them to leave [illegible]
[illegible] in the Wilderness [illegible]
they shall not plague my
people or does he take the

poison from under their
teeth and stass the hole thro
which it was conveyed neither
of all these the serpents are
suffered to live provided
to live and committed to
be and carrying poison as
formerly ——— but by Gods
Command a brazen serpent
is erected upon a pole that
it might be seen from afar
and whosoever looked a
Look of this lively serpent
need not fear the bite of the
living one for the wound
was not mortal how justly
might it be so lasting and the
Israel a people saved by
the Lord when hungry manna
and quails were sent when
thirsty the flinty rock was
burst floods of water and
raiment waxed not [illegible]
[illegible]

that is not our Zion as a nation
as a Congregation we agree with
as Israel, are we not loathing
the heavenly food and eating
[illegible] Light do we not stand in
need of a draught of the water
of the well of truth Come
~~from [illegible]~~ we are
not all being with thee,
[illegible] present the Devil and
~~[illegible]~~ have we no evidence
of [illegible] supernatural and decency
[illegible] you a deceived
souls hear the language of
Gilead's Physician [illegible]
[illegible] the Wood — [illegible]
again unto you this Day
As moses lifted up the Ser-
pent in the wilderness even
so must the Son [illegible]
be lifted up
1 Then you what is [illegible]
[illegible] wholly [illegible] by
the Serpent and by the

being lifted up

I mention a few of the obligations which the body life was under to be lifted up Them Apply

The first sentence according to this arrangement was to mention a few of those things which are emblematically represented by the serpent and by its being lifted up

That the fiery serpents with which the Israelites were stung represented Satan and his companions is beyond all contradiction for frequently is he called the old serpent the crafty serpent and the apostle calls his darts fiery darts that ye which the fiery darts of the devil this old serpent has stung every son and daughter of Adam and Jesus [illegible] pour oil and balm into the bleeding wounds he stings with

them Live yea he says unto
them Live

That the brazen serpent
Represented the son of man will
appear from the following
considerations

the serpent was by the
command of God to be made of
~~[illegible]~~ brass ment of [illegible] so Christ took
not on him the Nature of angels
but the seed of Abraham this
astonished Moses so much
that he cryes out and will
God indeed dwell with flesh
behold the heavens of heavens
cannot contain him

Brass is a very sounding
mettal hence the Apostle
says I am become a sounding
Brass so the sound of the gospel
has gone to the end of the world
Brass is very hard and dura
ble hence Job says is my [illegible]
of brass and my flesh of [illegible]
Jesus will retain his [illegible]
Nature in the Heavens for

ever

the serpent was the first one here referred to Christ was made a Debtor to the Law and as he beheld mankind in that sinfull and miserable state into which they were to fall and as he saw from everlasting he was under a Curse

The serpents Curse was on thy belly shalt thou go and shalt feed upon the Dust of the earth. Jesus Christ descended from on high and tabernacled with us in the flesh and was despised by the proud ones of the earth

But that which Moses made was only the likeness of a serpent so Jesus altho he had real flesh yet he had only the likeness of sinfull flesh thus we see that in various instances Jesus is emblematically represented by the serpent which Moses lifted up but did not I oblige

[illegible]

[illegible]

[illegible]

[illegible] not only to live a
free of those things which
appear [illegible] upon
[illegible] by the serpent but also
by its being lifted up

The erecting of the serpent
upon a pole evidently applies
to the Death which Jesus
should die by which he is [illegible]
openly set forth as crucified
among us according to his
own declaration if I be lifted
up I will draw all men

[illegible] on the serpent was first fastened to the pole and the pole then erected Jesus was first nailed to the cross and then as historians relate the cross erected and placed above mortices or Notches made for the lower end of it and by the violent concussion of it when it fell into these notches the whip'd hands and feet of the Prince of peace were wonderfully torn and mangled —

The Brazen serpent was by means the figure of the law erected and it was by the law subjected to Endure the painful death and ignominious death of the cross

again the Serpent was erect
in the most conspicuous
manner in the camp of
Isreal and was not Jesus
crucified in the adjoining
suburbs of Jerusalem and that
at the most public time
when the Jews were assembled
to celebrate their memorable
deliverance from the destroying
Angel

It was God who commanded
Moses to erect the serpent

It was by the determinate
counsel of God that Jesus was
crucified upon the cross

had it not been with a
view to its Elevation on the
pole Moses had not made
the serpent had it not been
with a view of suffering on
the cross Jesus had not appeared
on earth

The serpent was lifted
up that whosoever should

might Look unto it might
be healed even so Christ
was suspended upon the cro
that whosoever believeth on
him might not perish but
have everlasting Life

Altho these are the com
mon things represented by the
Serpent and by its erection
on the pole yet we may
very warrantably apply them
to Christs resurrection as
cention and erecting him
upon the pole of the gosp
and erecting him in our
hearts by Loving and esteem
ing him as the Chiefest
among ten thousands for
before incarnation he was
trampled under foot but now
exalted as a prince and a
saviour to give repentance
and remission of sins unto
Israel

2 Jesus was to [illegible] after
of the Obligations Jesus was
under to be Lifted up

1 the Love of a Three one
redeeming God

2 his covenant Engagements

3 his promises

4 the Types and Shadows

5 the prophesies
concerning him

6 the glory of God in
Mans Salvation

Application

Is it so that Jesus faithful
to his engagements was Lifted
up Shall you not then cast
a wishfull Eye to him and
be healed are you a man stung
with the fiery darts of the
Devil Look to Jesus and be
healed for he is good and then
[illegible]

[illegible]

1 Cor 2 2

for I am determined not
to know any thing among
you save Christ Jesus and
him Crucified — —

It is wonderful to see
what contrary effects the same Gospel
hath upon [illegible] [illegible] the
which to some [illegible] Christ crucified is the power of
God and the wisdom of God to salvation

1 because sinners and all ungodly men are
under the guilt of a broken covenant which
lays them down under the curse for it
is written cursed is every one that con-
tinueth not in all things which are
written in the book of the law to do them

2 they are without the favour of God he
hath declared that he is angry with the
wicked every day. how then can they
expect to be saved will you sinners
and ungodly persons dethrone the
king eternal and immortal. and sit
in his place. will ye change the spot-
less purity of his holy nature and
make evil dwell with him. will
ye wrest the flaming sword from the
hand of divine justice and force a
passage to the tree of life and all
this must be done and more before
you can be saved you must fly
to a place where the omnipresent
God can not find you you must
hide where his omniscient eye
cannot find you and you must
flee from your selves before you

delivereth him out of them all ——
if this was not the case none indeed could be saved — It is said that the Righteous were scarcely saved

1st because of the spread of Errors in our day. Since if it were possible with an Inspired speaker they would Deceive the very elect

2. because of the powerfull tendency of worldly pleasures profit &c to Destroy ye soul

3. because that the practise of Godliness exposeth to the hatred and scorn of the world and often to their persecuting Rage as was the case in the Apostles day ——

4. because the Righteous hath no works of supererogation &c &c ——

5. because they have a narrow way to walk in toward final salvation and a straight gate to pass through when the Enter into happiness. thus it may be said that the Righteous are scarcely saved. we now pass on to the 3d head of Method (viz) to prove by a few arguments that if the Righteous are scarcely saved the ungodly and the sinner shall be Damne

O Eternal, most Holy, & merciful God, I thy unworthy fall down before Thee, in an humble Acknowledgmt of my manifold Sins & transgressions; in particular for my frequent Intemperance & Excess, whereby I have most grievously sinned against Thee. I confess with Shame and Confusion of Face my wretched Disobedience, & do humbly implore thy mercy and Pardon, through the merits & satisfaction of thy Beloved Son, whom Thou gavest to dy for the Sins of the Whole world. Let his Blood wash me clean from my Defilements, & let his Merits be imputed to all those who have sinn'd either by my Encouragemt or Example. And that I may no longer live to the Lusts & desires of the Flesh & the sinful Customs of this Perishing world. Vouchsafe me such measures of thy Grace & Holy Spirit as may enable me to run the way of thy Commandments with pleasure & delight. Make me truly sensible of my Infirmities, & watchful over them, diligent in cutting off all occasions of Sin, & resolute in subduing the strenght & Dominion of it; That living soberly, righteously & Godly in this present world, I may at last be made partaker of Eternal Life, through Jesus Christ my Ld, who with Thee & the blessed Spirit, liveth & reigneth one God world without end. Amen

O Eternal, most Holy, & merciful God, I thy [illegible] fall down before thee in an humble Acknowledgmt of my manifold Sins & transgressions; in particular for my frequent Intemperance & Excess, whereby I have most grievously sinned against Thee. I confess with Shame and Confusion of face my wretched Disobedience, & do humbly implore thy mercy and Pardon, through the merits & Satisfaction of thy Beloved Son, whom thou gavest to dy for the Sins of the whole world. Let his Blood wash me clean from my Defilements, & let his Merits be imputed to all those who have sinn'd either by my Encouragemt or Example. And that I may no longer live to the Lusts & desires of the Flesh. & the sinful Customs of this Perishing world, vouchsafe me such measures of thy Grace & Holy Spirit as may enable me to run the way of thy Commandments with pleasure & delight. Make me truly sensible of my Infirmities, & watchful over them, diligent in cutting off all occasions of Sin, & resolute in subduing the strength & Dominion of it; That living soberly, righteously & Godly in this present World, I may at last be made partaker of Eternal Life, through Jesus Christ my Ld, who with Thee & the blessed Spirit, liveth & reigneth one God world without end. Amen.

O Almighty God the Creator & Governour of the World, who openest thy hand, & fillest the Desire of every Living thing. teach me to look up with thankfulneſs to Thee for the good things which by thy Providence I enjoy, & to use them in such manner as thou requirest, for the health & refreshmt. of my Body. Give me that Command o're my self that I may never be a Slave to Appetite, nor ever so far forget the dignity of my Nature, as with the brutes to live only to the service of the Body. Make me truly sensible that my bleſsed Lord hath call'd me to Purity & Holineſs, & will shortly call me to give account of my Actions, that I may never be overcharg'd with surfetting & drunkenneſs & the Cares of this Life, lest that day should come upon me unawards. But grant that I may always watch & be sober, that I may be able to stand before Him at his Coming, & be accounted worthy to be joyn'd to the number of his Elect to live & reign with Him in his Kingdom of Glory, through his Infinite merits, who lived & was dead, & is alive for evermore, my ever bleſsed Ld & Saviour. Amen

7 0

4 12
10 1
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20
1
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37=00=00
01 1 00
00 18 06
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Wm Miller

82
67

15

my dear Betty

50
27=10
15 00
9 2=10

Lord not

5 12
2 16
8=0 8

718
53
18 6 5

93
74
109

Father take my hand"

I

The way is dark, my Father! but a cloud
Is gathering thickly o'er my head; and loud
The thunders roar above me. See I stand
Like one bewildered! Father, take my hand,
And through the gloom, lead safely home, Thy child.

II

The day goes fast, my Father! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions. Fears, a spectral band,
Encompass me. O Father, take my hand,
And from the night, lead up to light, Thy child.

III

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal:
While yet I journey through this weary land,
Keep me from wandering! Father, take my hand,
Quickly and straight, lead to Heaven's gate, Thy child.

IV

The path is rough, my Father! many a thorn
Has pierced me; and my weary feet, all torn
And bleeding, mark the way. Yet Thy command
Bids me press forward. Father, take my hand;
Then, safe and blest, lead up to rest, Thy child.

V

The throng is great, my Father! many a doubt
And fear, and danger compass me about;
And foes oppress me sore. I cannot stand
Or go alone. O Father, take my hand,
And through the throng, lead safe along, Thy child.

VI

The cross is heavy, Father! I have borne
It long, and still do bear it. Let [illegible] worn
And fainting spirit rise to that b[illegible]t land

Where crowns are given. Father, take my hand,
And, reaching down, lead to the crown thy child.

I

The way is dark, my child, but leads to light;
I would not always have thee walk by sight.
My dealings now thou canst not understand.
I meant it so; but I will take thy hand,
And through the gloom, lead safely home, my child.

II

The day goes fast, my child! but is the night
Darker to me than day? In me is light.
Keep close to me, and every spectral band
Of fears shall vanish. I will take thy hand,
And through the night, lead up to light, my child.

III

The way is long, my child! but it shall be
Not one step longer than is best for thee;
And thou shalt know at last, when thou shalt stand
Safe at the goal, how I did take thy hand,
And quick and straight, lead to heaven's gate, my child.

IV

The path is rough, my child! but O, how sweet
Will be the rest for weary pilgrims meet,
When thou shalt reach the borders of that land
To which I lead thee as I take thy hand,
And safe and blest, with me shall rest, my child.

V

The throng is great, my child! but at thy side
Thy Father walks, then be not terrified;
For I am with thee, will thy foes command
To let thee freely pass; will take thy hand,
And through the throng, lead safe along, my child.

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VI

The cross is heavy, child: yet there was One
Who bore a heavier for thee — my Son,
My well-beloved. For Him bear thine, and stand
With Him at last, and from thy Father's hand,—
Thy cross laid down,— receive a crown, my child.

Henry N. Cobb.

Thy way, not mine.

I

Thy way, not mine, O Lord,
However dark it be
Lead me by thine own hand
Choose out the path for me.

II

Smooth let it be or rough,
It will be still the best,
Winding or straight it matters not,)
It leads me to my rest.

III

I dare not choose my lot;
I would not, if I might;
Choose thou for me, my God,
So shall I walk aright.

IV

The kingdom that I seek
Is thine: so let the way
That leads to it be thine,
Else I must surely stray.

V

Take thou my cup, and it
With joy or sorrow fill,
As best to thee may seem;
Choose thou my good and ill.

VI

Choose thou for me my friends,
My sickness or my health;
Choose thou my cares for me,
My poverty or wealth.

VII

Not mine, not mine the choice
In things or great or small;
Be thou my guide, my strength,
My wisdom, and my all.

Bonar

[illegible]

Monke

[illegible]

[illegible]

[illegible]

Lecture on Romans Eight Chapt. from the [illegible]

Moreover Whom he Predestinated [illegible]
and whom he called them he also justified and whom he justified
he also Glorified &c

This Chapter Contains a large and an animated [illegible] of the blessings and privileges which belong to believers in the [illegible] Jesus Christ and lays open those springs of true consolation in which the covenant of grace is plentifully stored there is nothing any thing a wanting or Defective which our present [illegible] Renders necessary or Desirable here are displayed pardon for the guilty Cleansing for the polluted strength to the weak and [illegible] lasting glory to them who through fear of death are subject to bondage [illegible] all of these [illegible] in such a manner as to comfort the [illegible] and fill the mind of the [illegible] with joy unspeakable and full of glory and without the [illegible] [illegible] Redemption [illegible] [illegible] the Apostle in the 28 29 verses leads us up [illegible] of all these blessings which we [illegible] Love to [illegible] namely the [illegible] It was his own Love which moved him to devise the [illegible] salvation and the scheme is so wisely laid and so beautifully finished in all its parts that no [illegible] foundation for whom God did foreknow he also did predestinate to be conformed to the Image of his son that he might be the first born Among many brethren moreover whom he did [illegible] them he also call'd and whom he called them he also and whom he justified them he also glorified

Regard to the purpose of God before time [illegible]
[illegible] in ward to the glory which shall be revealed in
[illegible] shall have more we may learn that our hope
[illegible] not only devised by an Omniscient but secured by
a [illegible] omnipotent God [illegible] and may boldly bid defiance to
adverse powers saying in the triumphant language
the Apostle Who shall lay anything to the charge of Gods elect
[illegible] Who shall separate us from the Love of God &c which will
[illegible] evidently appear from a brief review of the verse in the
[illegible] 30

Moreover whom he did predestinate them he also called
and whom he called them he also justified & whom he justified
them he also glorified

[illegible] to contain a brief account of the Divine procedure in bringing
a people into unspeakable happiness they present ~~[illegible]~~ to
consideration the following particulars among others
1st Divine origin of all our present and future happiness
~~[illegible] foreknowledge of God whom he did foreknow~~ (namely) the
sovereign purpose of the Eternal God whom he did predestinate
2 means of those blessings which flow to sinners from this Divine
origin (viz) Effectual Calling, justification and Glorification -
whom he did predestinate them he also called & whom he called
them he also justified and whom he justified them he also glorified
we observed 1st the Divine origin of all our present and future
happiness (viz) the sovereign purpose of an Eternal God - he
did predestinate which is some times considered in a more [illegible]
[illegible] sometimes in a more particular & limited sense - in the
[illegible] acceptation it includes in it the determination of
[illegible] the salvation of the Elect and of the condemnation

of the Apostles [illegible] of the [illegible] [illegible] it is a
[illegible] of the work of God which in his Eternal Counsel he
used to do to shew his mercy or his justice [illegible]
in [illegible] of some foreordained to Damnation Jud. 4. and vessels
of wrath prepared to destruction Rom. 9.22 as well as others
who are predestinated to be conformed to the Image of the son
of God. Rom. 8.29. — but in the words under consideration
we presume that it is to be understood in a more limited sense
for the decree of appointing such as are the subjects of salvation
to Eternal life ~~[illegible]~~ for the
Apostle is not here speaking of sinners or any thing respecting them but
is speaking of the Elect alone and of the blessings which
they receive from God. and further the decree of predestination
is not to be limited to the end but it extends also to the means
whereby those that are prepared for Eternal glory. Eph. 1.4 having
he hath chosen us in him (viz) Christ that we should be holy
& without blame before him in love. v. 5 having predestinated
us to the adoption of children by Jesus Christ to himself according
to the good pleasure of his will. the same thing appears also
evidently in the words under consideration. Whom he
~~[illegible]~~ moreover whom he did predestinate
them he also called &c — this glorious decree [illegible]
with a variety of divine properties. it is most sovereign. altogether
unmoveable on God's part and is [illegible] eternal with respect to sinners
He who doth according to his own will in the armies of heaven
and amongst the inhabitants of the Earth is the author of it
and the voice of inspiration proclaims as an Eternal truth
that his counsel shall stand & he will do all his pleasure
that he hath saved and called his people with an holy calling
not according to their works but according to his own purpose
and grace which was given them in Christ Jesus before the
world began — it respects only a certain number and them
[illegible] — this is evidently the decree of [illegible] [illegible]

of [illegible] [illegible] it is [illegible] Revealed and particularly [illegible]
[illegible] this Verse of the words under consideration here [illegible]
be proof of a people on whom the Divine spirit Dwells who
have Received the spirit of Adoption, who are here and some of
[illegible] and the Relation pronounced that is a clear proof of
[illegible] whom we are told that whom he had predestinated them
he also Called. we apprehend the expression implies that
there are some who are not thus predestinated. Called
justified or shall be Glorified— Next to this supposed Doct-
the Apostle leads to the consideration of some of the present
[illegible] Blessings which flow to sinners from it as from
a Divine fountain the first of which is their Calling whom
he did predestinate them he also Called, there is Indeed in the
word of God and the preaching of the Gospel an universal Call
wisdom saith - to you o men I Call & my voice is unto
the sons of man. which is to many as a sounding brass and
a tinkling cymbal. being to them no consequent of their sal-
vation. & by no means accompanied with the Internal
operation of the Spirit of God. which Call is is only here [illegible]
[illegible] in as much as it often faileth to Concur with the Internal
Call - is done effectual by the Grace of God and is a Consequen-
consequent of their predestination for as he hath thus pre-
destinated them unchangeably so he calls them effectually out of
darkness into his Marvellous light, and this he doth by con-
vincing them of their sins and Misery Enlightening their
minds in the knowledge of Christ & Renewing their wills
persuading and Enabling them to Embrace Jesus Christ
as he is freely offered to them in the Gospel—
[illegible] Blessing which the Apostle mentions as a fruit of their
[illegible] is Justification whom he Called them he also [illegible]

he acquits them from the guilt [illegible] that condemnation they [illegible]
all their sins and accepteth them as righteous in his sight [illegible]
for the Righteousness of Christ imputed to them and Received
by faith alone — and we proceed in the verse to Glorifica-
tion as the last blessing which Sinners Can Receive as a con-
sequent of their predestination which is a blessing truly and
beyond our Conception for Eye hath not seen nor ear heard neither
have Entered into the heart of man to Conceive the things which
God hath prepared for his called and Justified ones. yet from what
is Revealed Concerning it we are sure that then they shall
be advanced to all the honours & Enjoyment of the heavenly
world. there they shall be for ever free from all their [illegible]
[illegible] and shall be glorified with Christ in Conformity to their
Exalted head & Redeemer — there is something peculiarly
striking in the Apostles Reasoning in this verse he speaks
as if all possible blessings and glory were Conferred on the
happy objects of Redeeming love he informs us that he
hath called justified & glorified them. Now it may be en-
quired were these blessings actually Conferred on them from the
Early Date of their being foreknown of God to which it may
be answered in the negative for having no Existence at that
period they could neither be actually or personally [illegible]
Justified or Glorified but these are spoken of as already
done in the purpose of God which hath Inseparably Con-
nected these happy Effects together to be accomplished in
their proper order & because by virtue of his Eternal Decree
there is an Infallible Certainty of these Great Events with
Respect to Every appointed heir of salvation they are
[illegible] as if already past

It may be again Enquired why doth the Apostle [illegible]
sanctification to which it may be answered [illegible]
[illegible] ——— Included & that it is [illegible]

a difference be included in Justification as [illegible]
[illegible] yet therefore the Apostle [illegible] them both
in the same verse, as 1 Cor. 6. 11. but ye are sanctified but
ye are justified in the name of the Lord Jesus and by the
Spirit of our God—

Rom. 8. 31.

What shall we then say to these things? if God be for us who
can be against us.

These words present the Inspired Apostle in a very striking
and agreeable light, transported and overpowered with the
[illegible] of the subject he makes a sudden and solemn
pause & then asks the Question what shall we then say
to these things nothing can be said against them and
it is also impossible to speak in their just commenda-
tion what shall we then say to them what use shall
we make of these comfortable and other spiritual Conclusions
shall we draw from them, this I take to be the
meaning of the Question of an important Question [illegible]
[illegible] blessed God [illegible] put it into the heart of
the inspired penman [illegible] [illegible] with
[illegible] What doth the Apostle say to them or rather
what answer doth the spirit of God indite, [illegible]
[illegible] [illegible] [illegible] [illegible] himself [illegible]
God be for us who can be against us. Let it be observed
here that the Apostle is speaking in the [illegible]
of [illegible] [illegible] and therefore these words [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] to which it [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] the Apostle had [illegible] himself [illegible] [illegible]

God is for us — in this answer to the Apostles question
are two things chiefly observable 1st the distinguishing
privilege of all believers God is for them 2. a [illegible]
able conclusion drawn from the consideration of this
privilege who can be against us —

we observe first the distinguishing privilege of all believers
God is for them a privilege indeed of unspeakable worth and
importance that God is their reconciled friend in the very
largest sense which the words will bear. ask who can con-
ceive the importance of this single blessing, those who have
experienced a sense of unpardoned guilt who have had fear-
full apprehensions of deserved wrath & whose convictions
have been followed with a happy conversion and whose
fears have been dispelled by the consolation of the holy
Ghost & the most sensible evidence of of their interest
in God which their present state will admit of can
tell but little of it though the Apostle could and did
count all things but loss and dung for this yea though
he accounted not his life dear unto the death for it
yet when he utters ~~it~~ [illegible] he says that these words which
it is not lawful for a man to utter and again
afterwards he cries out O the Riches both of the
wisdom & knowledge of God and again he reckons that
there is a height a depth a length & a breadth in it that
passeth understanding. It includes that God is ours
and he employs all his perfections for our safety & happi-
ness. he not only forgives all that hath been done by us
against himself. but as far as consistent with the
perfections of his nature and happiness he feels the
abuse that by others is at anything done against
us. he that toucheth you (saith he) toucheth the

toucheth the Apple of mine Eye. Balaam truly saying there is no Inchantment against Jacob neither is there any Divination against Israel for the Lord their God is with him and the shout of a King is among them yet this privilege great as it is is common to all believers Christ the seed of faith in these Gardens as well as the found. he charges himself with their protection from every danger and in every Circumstance dignifies them with the honorable title of sons and heirs he [illegible] to give in time & through Eternity all the immunities and privileges which that high and endearing Appellation Imports. Which leads us to consider the consequence of these glorious privileges or the comfortable conclusion which the Apostle & every believer in Christ may draw from it who can be against us — this conclusion you see is expressed in the form of a Question or Challenge. the Apostle in the name of all believers gives a bold defiance to Earth and hell and triumphs in the assurance of their safety and happiness. The question indeed doth not imply that they who are blessed with having God on their side will have no Enemies such an immunity would be inconsistent with their present state that Enmity between the seed of the woman and that of the serpent which commenced almost as soon as man began to Revolve must of necessity continue while this universe be unchanged — The same word assures us that in this world all the followers of Christ shall have tribulation that all who live godly in Christ Jesus must suffer Persecution — But

through much tribulation we must enter into
the Kingdom of heaven. that our Enemy the
Devil goeth about like a Roaring Lion seeking whom
he may Devour. we wrestle not only against flesh and
blood but against Principalities and powers against the
Rulers of the darkness of this world and against spiritual
wickedness in high places. but the [illegible] in this
complaint & defiance of the Apostle may be consid-
ered as including in it. that some hav be against
us whose favour is unfavourable, we grant that it
is be a Melancholy truth that the children of God do
too often fall out among themselves and that their
contentions are [illegible] by bad [illegible] things can-
not be denied but a little more light would con-
vince and to All their Differing Make them
ashamed of their Mistake & unite them in the bo[illegible]
of brotherly friendship, the persons we are more espe-
[illegible] are they who are Enemies to believers as such
and of them I say that [illegible] favour is not to be courted
neither [illegible] the want [illegible] deserve to be Regarded
what Regard is due to the judgment of those who are
so [illegible]. that they see no beauty in the [illegible]
Perfect God himself Especially When their [illegible]
against us is only the natural Effect of their
[illegible] [illegible] according to that [illegible] of the
Apostle [illegible] therefore the [illegible] hateth [illegible]
because I have [illegible] out of the world hate you and
ye know that it hated me before it hated
you if ye were of the world the world would

the world would love his own but because ye are
not of the world but I have chosen you out of the
world therefore the world hateth you. the last refle-
xion of the Apostle suggests still farther, that if God be
for us who can be against us. & what we have
already observed puts this beyond all controversy is God
God our fr[illegible]d? What then shall alienate his affection
from us; is he not God and is not unchangeableness
an essential perfection of deity. is he not engaged on
our behalf. And who shall stand before him the united
powers of hell from without of the world around and
corruption within would be but like the dried
stubble before the devouring fire. I would go through
them saith the Lord. and hath he not in every age
in every dispensation of his providence yea in every
page of inspired revelation gave complete testimony
to this truth we [illegible] insist upon here what the
prophet Isaiah hath said on this head the moun-
tains may depart [illegible] my loving kindness
shall not depart from thee. and the apostle con-
cludes the chapter with words very pertinent to the
passage in hand who shall lay any thing to the
charge of God's elect it is God that justifieth
who is he that condemneth it is Christ that died yea
rather that is risen again who is even at the right
hand of God who maketh intercession for us who shall
separate us from the love of ~~[illegible]~~ Christ
shall tribulation or distress or persecution or famine
or nakedness or peril or sword nay in all these

things we are more than Conquerors through him that loved us for I am persuaded that neither Death nor Life nor Angels nor Principalities nor Powers nor things present nor things to come nor hight nor Depth nor any other Creature shall be able to separate us from the love of God which is in Christ Jesus our Lord

thus we see that Omnipotence is Engaged on their behalf and they are Joined to him in the bond of an Everlasting Covenant ordered in all things and sure and they who would attempt to tear them from him must first of all make void that covenant Reverse the unchangeable purpose of God and oblige the Almighty to deny his Power such is the desperate Enterprise in which the Enemies of Gods Children are Engaged it is not the creature but the Creator they have to cope with Jehovah himself must be overcome before the weakest believer can fall into their hands

and in fine we apprehend [illegible] the triumphant challenge of the Apostle and of every believer suggests that no Enemy has to them any Material Injury since in the present [illegible] we see the Apostle by the direction of the Divine Spirit hath asserted this in the strongest and most absolute terms in the 28th verse of this Chapt. and we know of a truth that all things work together for good to them who love God who are the called according to his purpose [illegible] Indeavours to [illegible] out the spark of grace hid [illegible] [illegible] [illegible] [illegible] but only those being [illegible] [illegible] pleases the [illegible]

[illegible] give them [illegible] of their [illegible]
burdens them [illegible] Defeat [illegible]
them [illegible] all their [illegible] till and all the [illegible]
part of their [illegible] at [illegible] in that [illegible] affection
[illegible] [illegible] [illegible] [illegible] [illegible]
minds into [illegible] [illegible] [illegible]
back that is he [illegible] [illegible] [illegible]
[illegible] of [illegible] [illegible] the [illegible] and [illegible]
ment of the [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] grace and glory
we shall [illegible] proceed to the consideration of the [illegible]
argument [illegible] of the [illegible] [illegible] conclude by [illegible]
observations from what [illegible] [illegible] said.

and we observe first that the Decree of Election [illegible]
and personal Election is not only a doctrine taught [illegible]
by [illegible] forth in the word of God but is also a spring of
Everlasting Consolation to [illegible] who are Interested in it.
the believer in Christ [illegible] [illegible] by faith all present &
future blessings [illegible] [illegible] [illegible] and particularly the
great and [illegible] blessings [illegible] [illegible] the change of
his state and the [illegible] of his nature from [illegible]
the [illegible] of God he beholds his [illegible] [illegible]
[illegible] and [illegible] flowing in a [illegible]
[illegible] and [illegible] succession and [illegible]
[illegible] [illegible] [illegible] [illegible] perfectly [illegible] [illegible]
[illegible] [illegible] [illegible] from the Devil [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] you observe that this [illegible] [illegible] [illegible]
[illegible] to [illegible] not on the [illegible] of the [illegible]
[illegible] for and is a noble incentive for all [illegible] in [illegible]
and [illegible] the calling and [illegible] of all the
that are adorned to them and they are [illegible] to
the Injoyment of these blessings at the same time
whom the Lord foreknew them he did predestinate
whom he did predestinate them he also called and
whom he called them he also justified & whom he justified
them he also glorified — But we then Learn [illegible]
by our calling — are we called from darkness to
what do we now see in sin have we we affected by
are we concerned for the pardon of our guilt and
cleansing of our pollution have we known the
of peace and are we [illegible] it having no fellow
with the unfruitful works of Darkness then
we conclude that we are the happy objects of the
love who shall be for Ever with the Lord. now being
in his covenant we may bid defiance to every D[illegible]
power and say saying God is for us who can be
against us and thus glorying in our God we may
Every Danger in [illegible] in this confidence we may
[illegible] the King of terrors [illegible] in his [illegible]
and bid Defiance to his sting — in faith of the
we may visit our long home and not be awed [illegible]
Darkness or its profound silence — in a word we
[illegible] the language of the Psalmist and say goodness
mercy shall follow us all our days and our dwelling
be forever with the Lord

Diecember the 23d 1784 Moses Clap as you may see

Sequal — If all the regular Consequences of our Conduct
planely Demonstrates to us that the great
Being that governs his Creatures must be most
happy nor Des happyness appear to be conected with
Virtue only that it is the happy Consequent of
it our Consiences follow the Sentence of our own
hart the same as if Came Imediatly from the
heart serching God the soul is not made up of parts
Capable of Being disolved as our Bodys are
if we or our souls survive our Bodys then
we may receive rewards for Virtue and punishment
for vice wee are here in a state of tryal and
probation and have opportunitys Either to improve
old habits or aquire new ones knowing that
this is only the Beginning of our own Existance
Virtue at present Enjoys the favour of the
great king for he will not leave them to
wither and Decay when he Brings them unto
maturity but will give us a time when we
shall have need for them and this shall
Bring them into more perfection than the
Can possibly be in this state of tryal and
probation

by the Light of nature never Could suggest
to us that god would punish for offence and
reward they that do acts of justice our presen
wicked state moves that there is a future
state and our heart Leads us to a more clear
thought Concerning a future State than any
other thing Cand our present short state of
existance is therefore nothing when Compared
with Eternal life virtue is more Esteemed
than vice and therefore the Imagine that
god is Infinitely virtuous and willeth that
all virtous actions be properly god is perfectly
free from all those passions that Lead unto vice
this Attribute of the devine nature flows from
his Justice kings on Earth are Influenced by
passions as their subjects are and by times mor
e and yet they will punish their subjects for
Indulging themselves in them But god is
not like man in any way whatever

we Look for fidelity between man and man
since that thing is not In the devine nature
for if we Charg him with falshood we make
a breach of his Justice and as he is a perfect
wisdom so he hast almighty powers

and is true in Every thing we may be sure
of those truths that we give credit unto although
we cannot prove that we are free agents nor
Can we prove that we have power neverthe:
:lefs we must, Believe them to be with out proof
and we must Believe that they are so plane
that they need none therefore we must rely
upon these powers that are within us that when
we want any of thing they will assist us ——
We must Believe that he that give us these things
will allso give us more when we stand in
need of it and will instruct us in our dutys and
offer a reward for so doing god dos not immediatly
inflict Devine punishment on us the moment
that we offend this the Clemency of the sover-
ing and time is given to us that we may appri
it to the Best advantage - there is undoubtly Evil
in the world there is much vice in the world
and it necessarly conducts Evel in its train
Never the less we know that god Could have made
the contrary in the world if it had pleased him
althou then did Evil arise it Has given them
much difficulty then ——

there are various ways by which we come to
the knowledge of absolute propositions I have shed
shewed for a few things some thing of scepticism
and according to the best argument to that they
can make use of have been failed them —
for by the Eye we see through a perfect medium
the Eye sees through the medium of the air
the Eye of a fish sees through the medium
of water but suppose the Eye be disordered
than we can hardly credit what we see —
2nd by comparing one thing with another
3rd by testimony when the mind assents
to any thing by the testimony of another.
probable which is when we conclude that the
thing may or may not be therefore the —
argument may be more or less probable
When we add to any of the arguments we make
use of it will bring us nearer to truth than
any or thing possibly can the same as when —
the weights are equally poised there can be —
no difference but if you add to Either of them
it will preponderate the other —
such are the means by which we come —
to probable the next is Certainty or
perfect knowledge —

therefore the knowledge which we have of Demonstration is Certainty demonstration and Equaly Certain for it depends on axioms and the propositions on which it is founded as the 3 ∠s of a Δ is = to 2 ∟s therefore again every link in all chain ff Equaly strong but this is very probable reasoning therefore one of the links may bee as stronger two other therefore the the degrees of probability is some times greater and some times less ——

probability have a respect to our knowledge and — Not to the things then as if you say there is — nothing but blanks in the wheel then we can be certain that we cannot have a prize but if there bee 99 blanks in the wheel and one prize then there is a probability that we may gain or draw the prize ——————

an assent of the mind when it respects an argument a probability Called an opinion When it respects — the truth of any thing then it is called faith one man may have an opinion when another has knowledge and it mutable it needs no — Demonstration but only experience which proves it sufficiently the antients maintaind the when water assends in pumps it was becau nature abhorrs a vacuum ——

a hypotheſis is when we form an opinion of a Cause with respect to any phenomena or Certain Appe appearances) but by an opinion you mean any aſsent of the mind to any probable argument Hypotheſis may allſo Explain the Cause — and the Cause being or not being Connected with the phenominaraminon is Either true or falſe so as by the Experimts we may prove - that the the antiant phyloſophers opinion — may be refuted because we find that water will only riſe to the hight 32 feet and why should Nature abhorre a vacuum at one — more than at another the reaſon is obvious. Next analogy which founded on likeneſs or simil arity and it may admit of several degrees and depend dery much on the mental powers of them see how uncertain analogy is ——— so we find in a book called the analogy be= tween Natural and revealed religion saying we find that the sins of the father will — be charged on the Children present Experience is that knowledge that falls within our reaſon and it does not only require memory but — allſo acts of reaſoning

as we know that lead will sinke in water
and a feather will swim when any subject
is joined with other Complected object. its call
ed a system.

Moral Class 2nd

we must Believe god to be free from these passions
that are in us If he is just he must allso be holy
he cannot be under the temptations which we
are liable unto we must suppose allso that he is
a god of veracity and truth we look on him in every
bad light Even amongst men who do not possess great share of it and more
so with respect to the almighty God he possesseth infinite
power as well as Infinite Wisdom — we are so
formed that there are many things that we must
believe without being able to give any proof for
our believing so If god be true We cannot
think that Ever he resolved to deceive us ~~[illegible]~~
we must Believe that the dictates of Conscience
are the will of god if the Deity interposes at
any time we must believe his promises &c
he is allso patient that is not inflicting on us
the deserved of our offences the moment we
offend allso forgiveness mercy &c are all modif-
ications of his goodness there are many being
that have Exceedingly weak powers —

how did Evil come into the world we may say that we are very little aquainted with the little part of the world of which we are a little part neither do we know the Efsens of any thing nor do we know much about the heavenly thing we see a systam of relation between things we can give very little account of them as we can give no reason for the magnet atracting iron or the rays of light going always in streight lines it was but lately found found out that iron and fire were connected in [illegible] bodys therefore since every day discovers some thing that we know not before therefore we may conclude that we know but little of the heavenly system therefore we should be very cautious least we ascribe ~~ap~~ any imperfection in the object but say the Devine plan is not known by us although god hath created allthing yet there are felt in these many Evils but we must not ascribe these to the Devine being but unto our selves neither [illegible] Can god be the the author of deeds done by our own volition but god has granted us powers and the use of them if we do actions that are Counter to his will and Expreſs commandment ——

some say that god is the Cause of Evil actions as far as their phiſical Cause Extends but this riſes is too sublime for us what actions can we aſcribe to god we must aſcribe to him the Creation of the viſible world those relations which we account are not causes but only the method that god hath of regulating his Creatures we must aſcribe to him allso our frailty and Imperfections as far as they come from him but not those frailtys that ariſe from our negligence ——

2 kinds of Evil 1st Evil of Imperfection men too are weak &c 2dly many natural or phiſical Evils we undergo many changes untill our last and great change death allso 3dly moral Evils such as avarice murder and indeed the all which we must not aſcribe to our god ——

we can suppose that god never gives a ——

Dis the 29th

we are unaquainted with the Esence of every thing although we may point ~~out~~ the relations between things although we find our selves at a Loss to Discover the new relations which Discover themselves to us every Day therefore we ought not to conclude that there is any imperfection in the works of god because we cannot make known all the relations that Exist in things god Created all our powers yet there are many vices into which we fall by the abuse of Liberty and of power which we cannot ascribe to the great god that give us them therefore vices that arise from our volitions can not be ascribed to god but we must account these vicious actions to ourselves if men are not agents men cannot be blamed [illegible] if we acknoledge that we have not properly improved all our opportunity that we can only ascribe all our vicious actions to our selves but we must ascribe to god our situation in this world also the Events in this world but not the Evil which we bring on our selves

Efects of imperfection phisical many changes untill death moral such as avarice and the unjust dealings of man with man

imperfection men are made imperfect

Why did god Create man with less faults and theme Equal unto the highest order of Angles — from this we do not know but if this had been the Case if there had have been so much Benevolance in the world and there would not have been the same regularity or the variaty differen things we see the various Beautys of the vegetable tribe and they arising one above another untill they Launce out into the animal tribe where we find man the king and yet some of them that do not much Exceed the more sagatious of the animal all the vegetable tribe is dependent on Fowles and the animal on Both there may already Be as many glorious Beings as there is room for yet sure we are that if there — shall Be more there shall Be room for them allso yet we know too little of animal life to pronounce that it is those animals that were made to help others all the vegetables are made for there support nor do they take any mind Futurity we have no reason to Conclude — that these Evils are Inconsistant with the the Benevolence of god and the phyſical Evils may alſo seem to ariſe from the Benevolence of the Deity we see that from affliction frequently produce much good but all who believe in god Conſider him not only poſseſsed of a natural as well as moral Government [illegible] When we Conſider him as an upright governer we Conſider him as diſtributing good with a degree of diſcrimination the Law of Conſcience would be deprived of any thoughts of rewards or puniſhments but there must be a diſtinction made between the righteous and the wicked and such differences made that they Evils that are neceſsary fall on the juſt but they have not the same End that they have on the wicked a Magiſtrate may puniſh a Citizen for his offences yet have no quarrel againſt his perſon it is by these afflictions that the virtues of the good are improved for if there were no danger there would have been no Courage no affliction there would have been of Conſequence no patience the parent will correct his child and cause him to swallow bitter draughts that he may be bettered thereby —

Claſſe Logical december [illegible] of the

matters of fait cannot ad mit of demonſtration if [illegible]
tell us that a stone of hail diſtroyed his field [illegible]
there are artificial and in artificial & faith there
is a reason and science what the propositions which were
receive from God is devine when we have ſufficient
grounds to believe that this cometh from the Deity
it is called revelation as when God says this is my
beloved son we take it for certain that it came
from God it is alſo immediate when truths come
to us by God himſelf and Mediate when it cometh
by the demonſtration of others as when the
truths are delivered to us by the apoſtles
we know that in the Books of the old and new
teſtament contain all truths for faith and
Manners and but the reason is knowledge the
Understanding and discovers the meaning of the
words [illegible] it couldnot be the object of our faith
hence all revelation is adapted to our minds
and alſo if such words should form a contradiction
it would make it [illegible] object for in a contra
diction there must be error

—ſo the might give us notions of the devine being such as we have by the light of reason therefore all revelation is suited to improve our Judgments as they are perfected alſo our Judgments must be fitted to Judge concerning the Character of those that declare the miſterys of revelation What

by humane teſtamony ye give an aſsent of the mind to things upon the authority of another we are under the neceſsity of believing things on the authority of others which we might warrantably do if men had not such inclinations to deceive us for their own Intreſt and advantage If the the fact that is attested is so simple that we are and may be ready to give our aſsent as when you say that London is in England or any such simple things or teſtamonys that in the nature of things cannot be other wiſe

But when the persons represent things that we cannot be sure of we then give our aſsent to them by the exactneſs of the authors Narration and that they be sincere and must Enquire whether they may not be biassed by any Intreſt

the perseverance of multitudes in supp
their argument are good proofs that they may
be depended on But we may Enquire whether
they have a Character that may be relied
on and that they Be a Multitude of witnesses
to the same testamony for we may rely on
the testamony of many when we cannot —
depend on the testamony of one or two witne
the gunpowder plott which was discovered but
before of it the thing was so reasonable that
it was relied on therefore many were saved
from death when an ambasador told the king
that the weather was so hard at certain —
seasons that Whole troops might march
over it now says the good old king
I believe your assertion so far as that you
art a man of probity and honesty
therefore it depends on facts Entirely and
we can by no means be deceived nor can —
any body propose any deceit on us
it is also called moral certainty
because the thing testified is self Evident

[illegible] Chap 25th

there are a number of Creatures formed with greater faculty's than others these various beings have many Comforts and Even the Company of Each other phisical Some have said that god did not Creat the World to give them the greatest blessing we have in this World had there been nothing but a principle of goodness he would not have given his goodness so indiscriminately amongst his Creatures moreover in the Course of gods Providence for amendment but by no means for the punishment of any of our faults therefore in the Moral government of the Deity there Must be punishment for the guilty and rewards the good Even as a humane Moral government there must be rewards and punishment as you see a Magistrate punish an irregular Citizen the parent Corrects the child for his good and therefore there ought not to be looked on as any hardness of heart without a general Law and we could have no arts nor science therefore by our formation of Matter we are liable to many [illegible]

ity a Law of our Nature that we are Capable
and pleasure for pain is abſolutely neceſsary for
frame of ours and Even for Life it ſelf for how would
we know then to withdraw from the fire when
we should be too warm if it was not from the pain
which we feel. there are Certain diſtreſſes and
pain which have some mixture of pleasure such
as sympathy and the supporting of others that
are affected the pains which they affect are
our social nature but yet there are Bad
Diſeased but will alow that their diſorders was
brought on them by some bad Conduct in them
selves or the bad Conduct of others All these
must not be aſcribed to the deity but to our
own bad Conduct some have made very
rigorous attempts to lay these moral Evils on
the deity and Maintain that vice is the Com-
:mon state and then that vice is more
prevalent than vertue and that there are
more vice than vertue in the world these
are the (Sceptics) the way of affliction or
punishment in this world denys that there
are more vice than vertue in the world and also
we pay no attention to the man that one act
but he must do many more before we attach
any high degree regard to him

[illegible] generality of actions are not to be condemn
because that they have not any thing of which
full nature in them We constitute only a smal
part of this world and therefore when we talk
of the virtue and vice in the world we may
take in the whole systame and all the other
beings that are more perfect than we can
suppose our selves to be therefore the will is
under a necessity of doing and therefore these
general laws from which have their perticular
exceptions for if there be virtue in the
moral world there is vice in this world and
we are not able to shew that there are laws
by which motives are represented to the min
we can determ how much powder will carry
a cannon ball to any distance but we know
not what weight any motive may have on
our minds therefore nothing that apears in
the deity should apear capritious it is difficult
to differ between evil in a moral government
and Evils under a nature natural government
we [illegible] too and are for us therefore we
should not [illegible] with them

[illegible] one man may [illegible] other Genius
come to the hight degree [illegible] there might be some other
[illegible] would Make such improvement and then
that man would have all the praise but genius may
be applyed to anything as an that speaks freely and to
the purpose he readily gets the name of an genius
man and again it would signify nothing but a—
capacity as you will hear people such aperson has
a genious for such athing when they can mean no
more than a capacity but alſo according to—
the different degrees of this faculty as some men
and possess it more than others
providance no doubt has given men this that they
Might follow different pursuits though the faculty
Imagination may be applyed to all those that can—
regulate and order he ideas so that he may become a genius
alſo the Exercises of taste and judgement are necessary
in this genious of homer had not great strength and
activity of others that he could [illegible] and [illegible]
then he never would have been acounted an genius
man some may have an acute genius but the
is only one [illegible] of the other powers being

of great [illegible] such
improvement to the genious for poetry will con
duct the man to discover his taste [illegible] by [illegible]
the works of fiction or of fable and even of nature
or love the man will one time chose one subject
and now another it is the passion that exists
in the mind that sheweth that a [illegible] of a [illegible]
[illegible] a genious capacity for any subject but the
the man cannot be said to have any strong
passions untill that passion has over come the
other passions and that mind that have
not those passions he cannot be made to pursue
any thing with greedyness —
no genious depends on [illegible] but yet these things
cannot be done out without her for she [illegible]
not the assistance of her [illegible] hand maids art
and diligence . and allways the man of genius
has clear and distinct ideas of the object present.
so the man that has improved any of these arts
had clearer and more distinct ideas than
any that had [illegible] them

[illegible] [illegible] [illegible] by which we become ac
to them as Object when it is presented to us nov
elty it fills the mind with Ideas that it was former
a stranger unto but when things that are strange
are presented unto us it excites different Emo-
tions in our mind and the same is the case
when we see that Events are produced from the
same original cause the occasions in which these
things must occur are very numerous and according
to the ordinary train of things the mind is not
alarmed but when things are represented to the
mind which are foreign unto it then they raise
in our minds Surprise which is Either agreeable
or disagreeable a man may be agreeably sur-
prised when he seeth a person who he imagine
to be in a foreign country and in reading the
mind may be agreeably surprised but this
done by degrees and according to the Laws of com
bination Every writer has a different subject in
view or he has some thing to present to the
Mind in a different Light to what it hath been
formerly known Hence they can be viewed with
pleasure a number of times the remaining
object of taste according to Mr Adison is Greatness
and he has handled it in a proper method says
he I mean not the size of any thing as Mountains
stupendous rocks and hills the mind is com
monly distressed when the Eye is confined

by any surrounding object but by a dista Horizon and a Champaign country is Expressive liberty and a beautyfull object fills the mind with Love but a sublime object Excites in us wonder and Leads us to Consider the nature of and End of a Streight Line may be Intended to great Length Passing Cloud may be very large

And an Irregular range of buildings may take up a vast space of ground but still they do not Effect the mind only with wonder and again the mind considers them as very small when Compared with the mountains that are scattered up and Down through the world the wall of China is a stupendious building and surrounds a vast tract of Country yet we can not learn that Ever it Excited any great Degree of Motion in the mind of any traveler Every thing must be considered particularly that we may have agreeable sensation of it regularity in all things Excite in us the most agreeable sensations when we see that the parts are perfectly proportioned to whole so it is a rule in painting that the light and the shade must not be cast in small parcells but large that the mind may be not confused in the portions on the piece of the gothick architecture is only a kind of riddle to the Eye and the mind is embarrassed by it but the grecian order on the contrary there is what is agreeable to the Eye and what the mind can contemplate with much satisfaction a hill is more agreeable than a large chain of Mountains where the Eye can take but little scope the conical mountain though it be broken with many rocks and breaches yet it apears to be a regular figure and almost smooth what ever is in any sort terrable is a source of the strongest Emotion that the mind can bear such things affect us in various manners there is from childhood some connexion of Ideas that produce still the same Ideas in that not only these but what may seem to have any danger will have the same effect that is of the sublime therefore pain though they differ in degrees yet they have the same Effect on the bodily organs as by them there a great tension and certain violent motion of the Nerves and therefore are a Consequent of this cause and this is Entirely ingenious and though such may take place yet they are carryed on by laws that we are intirely ignorant of

Concerning the nature of moral obligation these laws with respect to our duty are impressed on our minds by nature we [illegible] it distinguish that the animal have any sense by which they can- nor do they know the differ between right and wrong although this faculty may be met with in all men yet it is not alike strong in all men men have more rights than in those that [illegible] some men may have a greater sense of the obligation of Moral laws than others these also have been found in all authors and these laws have been Existant in all generations all we also have a conscience that there is such a thing impressed on the minds of others resentment and anger denote that there is a moral faculty in them and that there is some obligation broken therefore this moral obligation is a part of our constitution the faculty whereby we know between right and wrong is by some called conscience it may be Inquired whether it a simple and original part of our Constitution or whither it is a tain ber modification of some other faculty some- have called it virtue and some have called

vertue on which depended all good action
morals may be either trated of practicaly
or speculatively speculative contains all dif
questions of Ethicks on all Vertues and the
nature of the supreme good practical an
the treates on the proper method of our doing
thos things which we are bound unto by the
moral law by this we have gained our notion
of good or bad of being advanced or brought low
some think that there is a sense and senses
Either External or Internal the External are
5 in number but the Internal have not
been numbered they are called reflex senses
and they must be very like the Externl
senses and many have committed a great error
in this with regard to the External senses
in their judging from what right and wrong
is and both [illegible] when we think of things
we must mean more than sensation for if
we had not something more than sensation
or we could have no just Idea of sensation itself
nor of any other of the senses and in order
to attain the knowledge of any thing in which
the mind is conversant we must make
use of a faculty of the mind that make
it realy active and that we are [illegible]

h we have not only sensations when we
behold a tree but we have also perception
by which we observe the size and shape and
the different ramifications and we have also
intuitive judgments by which we [illegible] that
that the foliage is green the trunk is
ancient and by our conception we receive
either pleasure or aversion from observing [illegible]
of the tree and Endeavour to raise these in
others so and that it is Evident that our
senses are not passive but active they com
municate to us the Earliest knowledge that
we have although they have been called
passive and from thence they have their
name but it is only their parts that are
[illegible] of consequence and their greater parts
are active Qualities we not only feel
pleasure from virtuous actions but we are
led when we perceive its quality to call
them generous just good &c and an may form
Judgments according to the light in which we
view it and therefore if we allow that moral
obligation is similar to the senses or [illegible]
it self and by explaining the term we com

to solve the question to [illegible] is a mean [illegible]
that's feeling the mor faculty [illegible] not be com
prehended [illegible] and if it be asked if it be
not a certain modification of the foward
sense called reason by Inplening the
we come to know the answer for the moral
faculty after perceiving the quality and
magnitudes of any thing we then come
to the Conclusion and by reasoning we
form Judgments Conscience in all action
performs the office of a Judge and takes
Care that sentance should not only be
past but also takes Care that the sentence
be Carryed forth Execution and will
have it so and it forms its determinations
Concerning actions before they be per
formed it Encourageth us to virtious
actions and Discourageth us from the
practise as they are most contrary to all things that
would make us most happy

Mehitable Clap ... February the 10th 1785 —
all difficultys that may be in the way the fear of
[illegible] [illegible] built in the Sabbath and Conform
d that it fell down to the ground and this has not
[illegible] Endure the most distressfull circumstance
with very blood and [illegible]

we therefore ought not to be [illegible] that to the
[illegible] the mind cannot [illegible] from the [illegible]
[illegible] any thing [illegible] represented to the [illegible]
senses then the mind cannot avoid thinking
of it ideas if any one prospect to see a thing
that is sweet then the mind cannot imagine
that it is sour and if any particular [illegible] the organ
of hearing I cannot Imagine that it that a
different sound from what it hath and the
mind cannot only perceive but it can also
Change Diffuse or compine these Ideas and
is capable of attend to objects a capacity of fixing
on the object and a capacity of fixing the mind
on any particular part of that object untill
we understand it perfectly and as the mind
has a power of collecting Ideas so it hath power
to dismiss these Ideas and call up another
set of new Ideas and of classing and selecte
them and we know that there is a power
instantly presenting of objects to the senses
but this is the Effect of disease and not
of the persons senses and it is not in
the power of the mind to dismiss these
Ideas nor for example is the angry man capable
to dismiss his Ideas for a long time —

[illegible] we contrite Ideas which an Idea of any substance with it qualitys as a book [illegible] mind by abstraction the mind can divide these contracted Ideas and can think of paper different from the book and substance different from the paper but the mind can also compound Ideas of giving them Ideas there are several simple sounds and the ear can compound these and consequently make a tune the mind can also compound simple Ideas which are called complex these murder is one of these complex Ideas for then the circumstances that took place are inquired after by the mind and then the act itself which being compounded make the complex Idea and the mind hath also a power of comparing Ideas and so all Ideas of relation is the consequent of comparision or the joining of these Ideas ~~that there~~ may be a comparison it is impossable to define action but we may by experience know what it is of the mind is said not only to active but also conscious of all its actions when sugar are aplyed to the taste we know that it is sweet and there is other things that are sour and when things are presented to the sight there are some that are agreeable and some are diſsagreeable some are deform'd and some are beautyfull uſefull and those from which we receive some benefite [illegible] in the groſs sence and when we are children we see nothing that would be of any service unto us nor is there any thing that is beautyfull unleſs it pleaſe the sight hence goodneſs is applyed to things that reffer to our happyneſs and bad the reverse so we apply goodneſs to wine when it has a tendency to give pleasure

Rhetorick Claſs February the 10th 1785

[illegible] the object of the paſsions [illegible] [illegible] and we ought to do this the author [illegible] are both the objects as well as capable and the [illegible] of the author from the very nature of the imagination it cant take hold of nothing but that which is particular for it doesnt take hold of generals men may occasion by generals some degree of paſsion and yet they cannot bring it to the point that we want unleſs we condeſcend to the moſt particular part of the event by which we arouse the paſsions and bring them to the particular point of movement we want

their reſpective objects muſt be very
[illegible] and every circumſtance that
may aſsiſt ought to be preſented by
the author to make the object as
near as poſsible that the proximity
of the events may be capable to bring
about that effect on the paſsions
that are wanted and to this end in all
animated orations the orator ought
to use the preſent tenſe and not
only of time but alſo of place and
so if a perſon be ſtruck dead with
thunder if he be preſent it makes
more impreſsion on our minds
than if it was at a diſtance and we
only heard of it and alſo of the
effects a perſons meeting one [illegible] they
in their youth and alſo the manner
of the event for there muſt be
some proof for the circumſtances
or if he cannot he will be looked
on as of very little credit

So often are occasions in Life when
the mind of man cannot bee at temper —
composier quiet are like the troubled sea
that is tosed to and fro and if real objects
did not Effect to raise the passions then
things that never had a being would have
the same Effect that on the mind
that these things have and the mind
is constantly taken up in Extenuating
or deminishing the passions as a man may
say to another who is angery that the
thing has been much aggravated and
so by Extenuating them he will reduce
him that was angery with his proper
tone and so deal the passion and so by
moving the cause the Effect to Exist —
and when the winds are calmed the
troubled waves will cease to role —
and it must bee that the auther must
bey times take a more Indirect —
manner some times he may in
a direct manner do what he had aimed

to Excite yet some times the passion
may be Checked by producing the
particular movements that might
have had the same effect on ~~the~~ them
that we would have raised on them
Cicero speaking for Milo says let
Rome and her citizens be happy they
I can not Enjoy that happy life
Let Her Enjoy peace although I am
in the midst of seige broils and
battles yet Milo say that I have only
given you Liberty and therefore
boast not in certain situations
when the orator must be roused
or agree passions he must not be
altogether busied about circumlo-
cution but come to the point
at once and Opening on them at once
and directly attack them and perhaps
the orator may find that a [illegible]
dress may not be disagreeable
and may answer the End as well

Moral Claſs February the 11 1795

It has been believed that all our knowledge [illegible] [illegible] the internal sense hath our [illegible] and they have been transferred to the following senses sense hath been supposed to become things that may be perceived and [illegible] the sense whenever [illegible] into our minds they are then not passive but active and this activity must take place that the mind must have a perc- perceptions of the things presented to our senses from the external senses and we must not think that these outward senses are the passive part [illegible] and we must not suppose that there is other source of pleasure than from the external faculty similar circumstances that influence our judgments with respect to things will influence our Minds with respect to right and wrong. By a sense we understand the moral faculty we do not explain this faculty for it respect the our will and understanding gives us right and wrong as well as pain and pleasure but if the moral faculty judgeth there must be objects concerning which it may judge

having thus mentioned the most plausable Theory which is far
from being Certain, we next mention some experiments
when a Globe of Glass was so fixed upon an axis and fastned
betwixt two standards and by means of a wheel swiftly turned
[illegible] a mans hand rubbed with Chalk to increase the friction
thereupon it when the windows were shut and all Dark
the whol Glob was all over with a beautifull flame when
the air was extracted from the Globe the fire apeared of a purple
coulor and all within ye Globe and when the air was Let in gradual-
ly, the fire Did apear to ~~start~~ run from one place to another of the
Globe and some times outward and sometimes inward
of the maner of Comunicating ye electrical fire from one Body
to another this is Don by suspending a gunbarrel or any other metalick
Body and by means of a Litel bunch of weires so placed as to tuch both
the Glob and the other body and then when the Glob is violently
rotated one will see the fire pasing through the weires and they will
be all luminous and thus the mater is Conveied to the gunbarrel
There is a Certain end of this accumulation i.e Bodys may be saturated
filed so that they will receive no more & if a Longe weir be put
in ye mouth of a gunbarrel the electrical mater be Conveied out
in a Stream of fire after the barrel Can receive no more if any
person puts his finger to the Body thus electrified it will give a
snap a Sparkes of fire will be emited and he will find a litle punctions
like that of pins, the gunbarrel must be suspended by silke threads
which are electrick perse, this stopes the matter from Defusing it
self, when 3 littel Bells was ~~suspe~~ hung up at a Great Distanc the 2
externall ones Did comunicat with the Barrel by means of Longe
weirs the midel one Did not but was suspended by a silk Cord
and two Litel Balls was suspended by silk threds betwixt the extern-
& internal Bells, thus when the Barrell was electrified the matter
was Defused to the external bells which Did atract the Littel balls &
when they were impregnat with it it would repel them again
thus they would impinge upon the midel bell which extracted the
electricity from them then they would be atracted again & thus
play to again and give a pleasent ringing, and if a weir which
hung Down, & Did Comunicat with the Barrell was Touched it would
Give a snape of fire and Likewise the sound was increased.
when filings of Iron was strawed upon the Barrel & if any [illegible]
put his finger over it a Litel Distance from it it would [illegible]
[illegible] sparks of fire making a Craking Noise, when a Chain [illegible]
was put about the Barrel and [illegible]

full of [illegible] when any one would touch the [illegible] the
electrical matter was accumulated in to the [illegible] and it appears all
Luminous within, the most amasing of all is the [illegible] communi-
cation of this matter, some say it was communicated 500 [illegible], others
say that if persons had hold of one another for 40 [illegible] and
one of them electrised the furthermost will find ye shock as soon as ye
first, thus when 400 of us take hold each of anothers hand and he that
stood Nearest the Barrell held a piece of metal in his hand by which
the matter was communicated and when one touched the Barrell
it gave a great report and all of a sudden was felt a dreadfull
shock Instantaneously communicated through us all, when one was
electrified which was don by causing him stand upon a cake of
rosin which is electrick p se & putting wire from the gun barrel
under his feet, which communicated the mater to his Body, if any
touched his face Legs or hands he fetched a snap of fire which pained
the electrified person, some have greatly doubted if this was real fier
but when the electrified person held a little spirit of wine or any
other combustable spirit in his hand and any other put their finger
in it this would accumulat the electrical fire and kindel ye
spirit suddenly the same happens if any other holds the Liquor
and he puts his finger in it the persons thus electrified shriek
hard and complain of pain which is ocasioned from so great a
quantaty of fier being accumelated about them, when a cork
was put in ye mouth of the Barrel and a pecock feather put
in it and when electrified it was atracted and repelled and when any
put their finger under it it would grasp it round,

on Thursday ye 13 of March 1751/2 In Glasgow

R: C: the electrical mater as it is primarily Defused
through all Nature so it greatly afects an equelibrium
when mor accumulated to one place than another as all
fluids Do, & this is the ocaison of the shok for any person
touching it becomes a Medium of communication through which
it Defuses it self into its forme state of ubiquity, all metalick
bodys are means of communication, human Body allso; the air when
Drie is an electrick p se yet as it is allway moistned with vapor it becomes
a fit medium of communication; for the body that are electrick p se
when Dry as silk yet when moistned becomes a Medium the Drier
the air are the mor easly & strongly ~~[illegible]~~ is the electricity
some have thought that the former effect was

And this is method of a Brometer when the Mer: is [illegible] in the tube then the air is heaviest and so prognosticate fair [illegible] and when it falls the air is lightest which is a token of Rain for the vapours becoming more Dence they Descend and form [illegible] or Drops Rain or Dew

Wedensday The 12 of Feberuary The folowing experimental Lecture

Some have Imagened that the weigt of the Atmosphear is not the Caus of the sustentation of the merc: in the tube But this Suficently Refuted, it remains a Litel further to explane the Natur of the Instruments for removing the air off som part of the fluid that it may be raised by the rest and so form a fountain the first is the sucking pump which is Tub with a piston fited to it so as to Let Litel or no air [illegible] enter, the end of the Long tub is emersed in the water and the piston being moved up and Down extracts the air out of the tub by which the air Becoms rarer and the Colum of water under it Les pressed and so is forced up into the tub, ther is a valve in the Tub which when the piston is Drawn up the water raises and when the piston is thurst Down the water being incompressable the valve Shuts and the compres water opens a valve that is in the piston through which it passes and when the piston is Depressed the wheight of the water shuts the valve And thus the runs out at the orifice, but the water Cane Never be raised abov 33 feet this being a suficient Balance for the height of the Atmospher the Next is the forcing pump an Instrument having a valve at the under end of the Ba[illegible] and a piston as above and when the piston is Lyfted by means of a handel for that the air is evacuated and the water rushes in by rea[illegible] of the weight of the incumbent air as above & when the pi[illegible] is Depressed the valve emersed shuts and the water opens another valve by which it Gets into a bended pipe

[illegible] is throwen out at a Great Distance and to Great heigh
of this sort is all fier Engins, a nother way to Rais water by the
height is by means of Croked Syphon having the one end a Litel
longer then the other and emersing the Shortest end in water and
leting the other end Dipe or not as you plese the water will ascend
and run through the Syphon until it Comes to the sam Horrizontal
plane, the reason of which is the water round the one end of the
Syphon is prest with the Compound pressur of the height of the water
and air the other if emersed but not so Deap pressed the sam way
but the pipe not so far Sunck in that end as the other the water must
ascend an Run thither until it is Level at Both ends and the will stop
Becaus equaly presed at both ends and so there must be rest in particles
of the fluid this Syphon must not excee 37 feet in height the wheight
of Atmosphere being Capable to rais water to no Greater height the same
in the Like Syphon hapens to Quicks: if the Syphon is 29 inches heigh
but if heigher no such effects, for the reason asigned above.
The Ancients explained all these and Like phenomenas arising from
Suckation wherby the air is exhausted ~~and~~ on the one hand and the weight
& Elasticity of the air on the other by their fuga vacui and the water
Rushed in in order to prevena vacuum this was still at hand to solve
al Defficulties without any reason or Causiality Like a Magick spell
to Conger Devills whilst the one is as valid as the other, their princepel
objection was that air is Lighter than water or any other fluid
and so Could not rais it; this is Sufficiantly Confuted by Bishop [illegible]
experiment which he performed by taking a Large vesel and placeing
a ~~Sy~~ Smaler within it som what elevated from the Botom and ~~thane~~
powering in Coloured water that the ascent may be Sen and puting
a Croked Sy Suspended to a Lide of Lead that just Covers the Larg Glass
then filling the Larg vessel full of oil of Turpantin which is
much Lighter than the water and so will Swim above and then having
the end of the Syphon emersed in the water whenever the Incumbent
oil pressed the Suface of the water mor then that part under the Syphon
the water Did rais & run through the tub into the Large vessel until the
water was at Level in Both the Small and Great vessels and then stopt
This performed in our own sight, & the oil just performs the same thing
that the weight of the whole Incumbent air Did The Density of the air
[illegible] still as the Compressing power the air at the surface of the earth
[illegible] Compressed with the weight of the whol Atmosphere as Dense
[illegible] up and the weight is Still as [illegible] therfor the

This Dominion was extended first all Living Creatures a
so an evidence of this was Gods bringing them to Adam to receive
Names as yet a man can lead an Eliphant and a Boy drive many
oxen befor him; again a power of using all Creatures is an evidence
of his Dominion another evidence of his Dominion is that universal
excellance by which he excels all other Creatures altho he is exceded
In som qualatys seperatly by some Beasts as in magnitude & streinth
he is exceded by the horse & Eliphant, neverthe les conjunctly he
excels them all 2d this Dominion to all elementary things earth
water & fire in as much as they servicable to life health pleasure
or profit, nothing cane make use of fire but man a Lion will flee
from the fire but man cane use it 3d it is extended to herbs &
trees. in what was this title founded in 4 things first in the grant
of God who give all things to man Gen 1,27 Pss. 7. 2d in the Devin
providence which has given to man a power of using all things
either for pleasur or profit 3d in the glory of God for which he
Received them from him & to which he ought to refer them
what do some object against man having power over all Creatures
Befor the fall. yt a Liberty to eat flesh was given after the fall
how is it answred, that this Right which Adam still hade was
then more explecitly renewed what is the 2d objection, that herbs
was only given for food to man at first Gen 1,29 how is it answred
That mention is only made of the distribution of the herbs betwen
man and Beast & one meat Dos no exclud another, what is the
3d obj: that the Creature is said to be subject to vanity through
Sin & so befor Sin was was not in subjection, how is it answred
That the us of herbs may as well be said to have Come by Sin as
tha of Animal & so man had nothing befor the fall

Q 9 In what Do the Socinians place the Image of God, in this Dominion
over the Creatures only what is the opinion of others that this
Dominion was no part of the Image of God, for which they object
Dominion was the end of that Image how is it answred if it was of
the preceding parts of that Image but not of the whole what
is their 2d objection that the Image of God can be without it & so it
is not Necessary to it how is answred that God acording his own will
in the begin: ordred it otherways what is their 3d objection
That man tho he was to bear Gods Image in glory yet the Domi
nion of over them was to cease & so it was no part of that Image
how is it answred; that man will not lose the Dominion over ye
Creatures in a state of futur happiness only his present maner
of using them for food and otherwise will cease

P 10 what is the Rest parte of ye image of god in man
Ans the Imortalaty of the whole man soul and body his body
was Imortal befor the fall, athing is imor 4 ways first ~~by~~
Essentialy thus god is said to be imortal 2dly by Creation as Angels and
souls of men 3dly by hypothetically or by Condition thus Adams
Body would have been imortall if he hade stood, 4ly by a New Creatio-
on our bodys after the Resurrection how is it proved that man was
imortal befor his fall as to his body? first from the scripturs which
assert that Death is ye wages of sin as Rom 6, 23 & from these
pleaces which say that Death was Derived from sin as Rom 5
a 3d proof is that Death was threatned ~~in~~ as a punishment of sin
& so was not Natural as Gen 3 19 thou art Dust & to Dust
thou shalt return, 3d proof of Adams imortalaty is that Death
is the Destruction of our Natur and so is not Natural 4ly
befor the fall there was no internal nor external Caus of
Death there was no Defect of warmth & moustur from which Languid
disorders could arise, no Corruption of Nourishment nor Defect of aliment
so no internal Cause of Death no external violence from man or
Beast so no Caus of mortalaty & where no Cause no effect, again God required
perpetual & permanent & interminable obediance, but this could not be
performed unless the life of man was to be perpetual & interminable so no
imortalaty befor the fall Neither was his imortalaty only a posabilaty
not to Dey but that he Never would have ~~sined~~ Died hade he not sined
what Do the Socinians object against man his being imortal befor the fall
first that he was made of Dust and so was mortal how is it answred that
God could easaly preserve him in his State of existance, & mortalaty
would not have bien if man hadenot sined what is the 2d objection
that man in Inocency used meat & Drink which is not Compatable with
a State of Imortalaty, how is answred? that is not agreable to a Consummat
& heavenly imortalaty but this Dos say but Adams State of imortalaty Consist-
ed with the use both of meat & Drink what is their 3d objectio, that man
in State of Inocence would have have begotn Children; but to do so is repu-
gnant to Imortalaty therefor Adam was not imortal how is it answred
that is only repugnant to a Compleat & heavenly imortalaty, when the Race
of mankind shall be Compleated, they Likways object that man was made
up of various & Contrary elements which behoved to be Desolved, but this
only argues a posable not an actual disolution what is their Next objection
That Christ who hath Removed all the Consquences of sin hath not taken away
Death, ergo, it is not a Consequence of sin & so man befor his fall was mortal
how is it answred that Christ hath taken away Death as it is the wages
sin but not as it way to eternal Life

P 11 may the Image of God be ascribed to Angels and to the woman
as well as to the man, yes for the word says that they were both made
in the Image of God Gen 1. 26, 27, Dos not seem to Contradict this

In Cor 11. 7 where he say the man is the Imag and Glory of God but y woman the Glory of the man. No for he only describs a Greater Degree of excelance to the man as being the head of the woman; why is the woman Never said to be made according to Gods Image; becaus she only possessed that parte of God's Imag whic was in the Imortalaty of her whol ~~body~~ person & the Posative moral Qualatys in the facultys of her soul but was to be Subjected to her husband as her head but the Subject to non but was as Gods viceroy in the Lower world exercising Dominion over all things

Is there yet aney Remains of Gods Image in man as fallen; yes there is yet some Remains of it such as was the Natural part but non of his moral Image

Q 12 Was the Image of God as to ~~in~~ his Integraty & imortalaty Natural to man as in a state of Inocence or was it added by Greace to him after his Creation as a bridel to his inferior pasions. No for the Image of God was Concreated with Adam, whoareas they plead that ~~the Imag~~ original Reighteousnes was only added as a bridel; to pure Nature; The papists how are they Refuted by saying that if Reighteousnes was supernatural to Adam the its oposit concupescence & the Discord of flesh and Spirit was natural & so Good & from God Repugnant to the Scripturs Rom 7. 7 & again if the Rebelion of the flesh ~~aga~~ against the Spirit was natural and give by God to man without aney previous demerit, the God was the Author of Sin. 3d a Glorious & blessed end was Naturaly sought by man but this Could not be obtained without Reighteousness & holiness & so these means was allso Natural to him what do they object against this; first that all that was Confered upon man in his Creation is Called honor & Glory Ps 8. but these ar extrinsical & accessary: ery all man Received at first are such how is it answered That Ps is not speaking of original Reighteousness but his Dominion over all the terrestrial Creatures 2d original Rectitude may justly be called honor & Glory in as much as it was to be the foundation of both so far as it was not something extrinsical but ~~into~~ cheifly intrinsical.

again man was Created entirely perfect & the Lust which they say was to be restrained is Sin & so man was made sinfull.

Is it posable to Conceive that a Rational Creature can be made in =bellow neither Good nor evil? No for every Rational being must be under some Law to its Creator. & it must either be Conform to this law or Disconform; if Conform then it is Good & has [illegible] posative wholy preponderating it that way if Disconform to y Law there it is possessed with some posative evell & so cannot be in puris Naturalibus what is the first objection against imortality being natural to man? that it was made of Dust & so was mortal how is it answered? that Death could not attend mans nature without Sin as was aforesaid the cause which is the

3 objection; that in the parable 8 of Luck it is said that all which man hade by nature is not taken away; how is answered that tho it is not taken away yet by the fall is greatly Deminished & it is uncertain if that [illegible] of the [illegible] respects mans

13 What was the first Special act of Providence which God exercised towards man which he was created he made with him a Covenant that which is sometimes called a Covenant of works because perfect obedience was the things required in mans part to intitle him ~~unto~~ to the blessings therein promised & it also called the Natural Covenant because made with man as pure creature having power to perform the condition of it naturally sometimes a Legal Covenant because it was by obeying the positive precept that man came to enjoy the blessings of it & this is called the old Covenant because it was antiquated by mans fall, & is old in comparison of the Revelation of the covenant of grace which was posterior to it it is also called the Sinai Covenant because the same Law which was writ on mans heart at his creation was again by Gods finger written on Tabels of Stone and given to man as a Rule of obedience. will this Covenant admite of the Notion of a Testament No for 2 Reasons first every Testament Supposed the Death of the testator that take place in ye first Covenant 2dly what God any receves ~~from~~ by testament, it flows from the good will of the testator & is not given as a reward to the Person, which was not in the first Covenant for the things promised were a Debt of paction if Adam had remained perfect.

Q 14 How is it proven that God made a Covenant with man at all befor the fall. first from Scripture Hosea 6. 7 like Adam &c compare with [illegible] 2dly because all the essentials of a covenant ~~[illegible]~~ to have in the transaction between God and man as first the parties Contracting God & man. Secondly a mutual Consent, God of his good pleasure offering life on a Reward of obedience & Death as a reward of Sin, & man as his will was one with Gods will he being a perfect moral agent could not but most heartily receive it as the best because God revealed it again the Apostle mentions two Covenants and opposes the Covenant of works to the Covenant of Grace Rom 3. 27 & Rom 10 5 the old Covenant he calls the Law of works under which we all have been & by which there is no Salvation If it should be objected that the Apostle is not Speaking concerning the Covenant in paradise but the Sinai one we answer that he mentions the Covenant in paradise as renewed with Israel at Sinai which contained the Sum of ~~that~~ the ~~[illegible]~~ Subject of the Covenant What is their first objection. yt it was unbecoming the majesty of God to enter into Covenant with man hence it answered that it would been more unworthy of God to make a Covenant with fallen man which he did notwithstanding his absolute Goodness & mercy what is their 2d objection man was Naturally bound to obey his Creator therefor a Covenant binding to obedience was not needfull

How it answeth yt the obligation could be augmented what is then the objection that Adam hade the promise to life only upon [illegible] therfor it was meet to promise to him as a reward of his obedience however it answereth that the Blessedness was not so Continual & immutable as it would have Been had he not fallen. Next it is objected that the word Covenant is not found in Scripture to which we answer that because the word is not be found the thing is not, is not fair Argument as well might a man who was not master of all the vocables of a Language argue that because he hade not such Name for such a thinge ergo it did not exist. but by the same argument we may deny many articles of religion as the Covenant of the Doctrine of the Trinity, original sin [illegible] &c for these words are not in Scripture yet the things signified by these names ~~are~~ are to be found in ye word in Synonymous terms again it is objected that the essentials of a Covenant was a wanting such as that the parties contracting ought to be Sui Juris whether they would comply or not which our first parent not we answer that it must be so in Covenants amongst men where they are = as to Natural Right, but not so betweet the Creator whose sole Right it is to Command & the Creatures by Right of Creation & Dependance to obey again it is objected that mutual promises by both parties is Necessary in all Covenants answer they cannot prove that explicit promises is requisite & that there was such promises implicitly is clear from the threatnings which was to be inflicted upon Adam if he disobey which Contained an implicit promise of reward if he obeyed The promise of Death if he sinned implicitly contained a promise of the continuation of that Life which he possessed. it is objected that in all Covenants there must be a stipulation & restipulation which was not in the first Covenant. to which it may be answered that there are many Covenants mentioned in Scripture this stipul. & restipulation is not personally mentioned as Gen 9. 12. 15, 17. but that the was implicitly in the first Covenant we have already demonstrated

[15] having proven that there was a Covenant made with Adam It may be asked what is its Definition It is a Gracious Covenant betwixt God & Adam as the head of all his Natural posterity Concerning heavenly blessedness to be Conferred upon him on account of a perfect perpetual & proper obedience given by him to the Almighty Creator and the punishment of Death being added if he should not perform the condition required of him

How many [illegible] Did the first Covenant respect ~~[illegible]~~ two God the
the greatest highest & best of beings. & Adam as furnished with [illegible]
[illegible] strength for performing the condition of the Covenant & represen
ting all his natural posterity except Eve 1 Cor 15.22.47 & Rom
5. 12 14 was it equal justice to make Adam a head & representative
for all his posterity, yes, for shall not the God of all the earth do right
he who was omniscient Could he not make the best Choice & if all man
kind hade been present they behoved to have a quiesc in the Choice
and acknowledges that it was better for them to have all their
Stock in the hands of one & their eternal felicity hinge upon
the obedience of one rather than that every individual should fore
ver have been in danger of sinning for himself, if we Consider
that Adam was furnished with all abilitys of obedience
that aney could have or desire & that headship was his by
right of primogentur being the parent of all he hade greater
motives to obedience as only his all for time & eternity being
at stake, was Christ as to his human nature included in ye covenant
no for he was reserved as head of the 2d Covenant & is often opposed to
as such to the first Adam he was pure from all natural guilt & sin
because he was conceived after an extraordinary manner Neither
did he take a human person but only a human nature
to the Pelagians & Socinians
what is objected against Adam his being the federal of all his posteri
ty firstly that it was unjust with [illegible] to make [illegible] for those which did not
exist and subject them to the danger of death how is it answered
that experience teaches us it is not unjust for God is [illegible] many
ways to mak a covenant with men existing [illegible] Gen 3.15 Rom 5.12
he made a covenant with Noah & his family Gen 6.18 with Abraham
& his seed Gen 17.7 with David & his posterity [illegible] God is the supream
[illegible] contract with [illegible] it is lawfull for
[illegible] to contract with the [illegible]
[illegible] not only [illegible]
[illegible] but with his posterity [illegible] that it is unequal for any man to
[illegible] such a burden for all his posterity [illegible] & to involve
his posterity in [illegible] such power that it is lawfull in [illegible]
[illegible] again it was not a burden but an honour
to obey his Creator [illegible] which was due to him from all his Creatures [illegible]
[illegible] which he could in all right allow for his posterity [illegible]
[illegible] a certain expectation of [illegible]
[illegible] though
our first parents hade not a power in themselves as such yet that power
could be conferred [illegible] the supream [illegible] both of them & their posterity
[illegible] that he was willing to make a Covenant with

[14] what are the principal parts in this Covenant, Ans they are the
promissory stipulation of God and the restipulation of man

what [illegible] requeerd of man in this [illegible] first obedience of the [illegible] or law of [illegible] which was written on the heart of man by the Image of God and the [illegible] of the [illegible] law Concerning the tree of Knowledge of good and evil which tree was Called from the [illegible] of good and evil the fruit of which tree man was forbid [illegible] to eat under a severe threatning that to the [illegible] of the whole world his obedience might be proven in so small a thing

Q 17 what was the Nature of that obedience which man owed to God under the first Covenant first a perfect obedience in respect of all the parts and precepts of the law or objectively & perfect subjectively as to all facultys of the soul. 3dly perfect as to degrees & duration so long God would grant and Reward which could not be [illegible] this obedience was to be performed by man himself not by a surety. [illegible] ~~[illegible]~~ Q 18 what is the Chief difference between this Covenant and the Covenant of grace? [illegible] the first of these was to be performed by man himself of [illegible] by Christ as a Surety for his elect seed from which it appears that if [illegible] being capable of action he would have represented them ~~[illegible]~~ [illegible] as a reward of his obedience [illegible]

Q 19 what did God promise to Adam [illegible] eternal Life ~~[illegible]~~ how is this proven first from an heavenly & eternal Life Scripture Math 19.16. Rom 10.5 it is clear from the goodness of God which could not admit of a less reward Math 22. [illegible] would [illegible] have [illegible] this Reward by the worthy [illegible] of his obedience [illegible] but [illegible] was rewarded by eternal [illegible] a most agreable Covenant & so it was [illegible] promise [illegible]

Q 20 Do not the Socinians & others who say [illegible] promised to Adam for his obedience a life with those who say eternally [illegible] the continuation of terrestrial life; yes they do. [illegible] that is their first objection that that a natural Covenant could not admit of a supernatural promise but the first Covenant [illegible] Natural [illegible] how is it answered that it is not called Natural as it respects the promised reward but in respect of the agreement of his Nature with the precepts given him what is the 2d objection that in all covenants there is some proportion between the Condition and the reward but there is non here; how is it answered that tho there is non in the nature of the things yet [illegible] from by the goodness and condescension of God what is the 3d objection there was no Revelation made of this Life that was promised to [illegible] how is it answered: it was perfectly revealed internally by the Light of nature which taught him that [illegible] be rewarded as [illegible] Could not lose his existence, & externaly being implicitly in [illegible] Threatning. what is their 4th objection that Adam had the life promised allready in possession therefore it could not be promised as the reward of a future obedience how is it answered that [illegible] have it as to its beginning & hope of continuance what is their 5th objection if Christ be called the first publisher of life to man then it was not revealed nor promised to Adam but he is so called [illegible] &c he is called the alone [illegible] publisher of life to fallen man.

what was the punishment threa

in Case of Disobedience? Death Spiritual temporal spiritual & eternal of man
kind greatest Did God add any Confirming Sacraments to the first Cov
enant yes how many? Calvin [illegible] & presbyterians & the remonstrants
make four 2 wit. Turretin with most of the reformed make only
two what are they which some Contend for? paradise the sabbath the
the tree of Life & the tree of knowledge
what are the ~~[illegible]~~ arguments used in defence of paradise its being a Sacram
ent, these which are used taken from the ~~signs~~ Constituents of a Sacr
ament 1st 2/ there must be thing signified & a thing signifying which
2 they was found in respect of paradise for by it is heaven &
there is a very Significant Analogy between it & heaven as first
paradise is said to be planted by God: so heaven is his immediate workmanship
3 paradise ~~is~~ was a place secured to none for pleasure: righteousness
So is heaven Ps. 10. 11 4ly there is no place in paradise but for the
pure so our first parents were driven out of for their sin So neither
is there any redemption in heaven but for the righteous Rev: 21. 7
5ly man enjoyed Communion & fellowship with God in paradise for which
it is called the garden of God; the Saints enjoyed in heaven why is the
Sabbath called a Sacrament? it signifies the heavenly Rest what is
the only object that pleads only for two Sacraments under the first Covenant
that an Analogy between the thing signified and the thing signify-
ing will not Constitute a Sacrament else eatting would be a Sacrament
of flesh for there is an analogy between it and the body of Christ
2ly our first parents if they had obeyed after some time would have
been taken up to heaven therefor heaven could not have been sealed
by ~~the~~ paradise 3ly the sabbath sacramentaly 3ly if paradise & the sabbath
had a sacramental relation to heaven & heavenly rest under the
Covenant of works there is no mention made of there either being also
after which the establishment or being Ceremonial under the
Old Covenant why but they may be Sacraments yet & thus in [illegible]
we are shown to have four sacraments.
How was the tree of knowledge called a Sacrament, it was not
Lawfull for any to eat of it but by looking upon it so long as he
stood he was warned of the unfulfilled [illegible] of death & thus it was by
some called the Sacrament of exploration.

Q 2/ What was the first Sacrament ~~in~~ under the Covenant of works
The tree of Life was one species of wood or individual
or what sort it was is not Certain. why is it Called the tree of Life
from its being a Seal of eternal Life to Adam if he had remained
innocent had the tree of Life any internal force or vertue to
resist Death Physically Considered no for it was not of that vertue
[illegible] it was tasted [illegible] [illegible] like the Nepenthe & ambros

of the gods Neither could it prolong the Life of man to a
Term as peter Lombard maney of the Papists Lutherans
Socinians Imagened; for Could it Lik physick restore Life
& health when Languishing for man was not obnoxious to
any disease in that State Neith hade man the Comon use of
for it is promised to him that shall overcome that he shall
eat of the tree of Life Rev 11.7 from whence it apears yt
Adam Never touched it befor his nor was the use of it
Lawfull for him till he hade been Confirmed in his state
of rectitude, may we not affirm from God's words Gen 3.22
That if man hade eaten of it after his fall it would have
rendered him imortal; No for God there speaks ironicaly;
thus the tree of Life only represented present & futur Life of also
Comunion with God the fountain of Life; which of the 3 persons was
signified by the Tree of Life befor the fall, Christ.

Q 23/ Doth it not apear from the Conditional promises of the
Covenant That Adam by his Creation had no a right to supernatural
Reatitud as God's adopted Son; yes. who are they yt mentain the contr
air Some of the papists. how are they confuted ~~[illegible]~~ by proving
as had been Con that he should have received life only by the Cond
tion & promise of the Covenant; as is Clear from the words of
Adam and eve Gen 3. 2.3.10.& from yt Dependance & Rectitud of
of man so in respect of the Covenant God is made the God of Adam

Q 24 Is the Covenant of works in force now to be the Rule of Jus
tification - No for it is antiquated, long since by man's fall & so eternal life is
to be obtained by it Is there any other substituted in its room yes the
Covenant of Grace; what of the old Covenant yet remaines the
Natural obligation of the Law; the Condition of perfect obedience in
order for life with the promise of Life to the obedient & of punish
ment to the transgressor; Cane ever this Covenant of works be
erected with fallen man again No for because of man's inability
to perform the condition of it & God's vindictive justice binding
him to punish man for his first sin against

Chapter XV

Concerning man's sin

What is man's second State it is a fallen State a State of
Nature a State of ~~sin~~ misery how many fold is the evil of
man's present state twofold the evil of sin & punishment
as Rom 5.12 by one man sin entered into the world and death by
[illegible] the Law of the spirit of life in Christ Jesus

What Names do Sin gett by the Hebrews & Greek for aberratio
because Sin is erring or meandring from the mark or scop of perfection
& his holy law wh he has Set for us to aim at it Called [illegible] &
Rebellion as it militats against God prevarication & perfidy under
the New testoment it is Called amartia - parabasis, & by John anomia
or an action disagreeing with the Law, not the Law of aney Legislator
but the Law of him only who Can save & Destroy: Is Sin to be understood
metonymicaly understood as for the punishment of Sin as Gen: 1 V. 13 or
for the Sacrifice for Sin as Cor: 5.21, but for a formal transgression
of God's Law

Q 7 / how is Sin 6 Defined it is a Defection from the Precept of the
Devin Law, wisley permitted by God for the Demonstration of his Glory
subjecting the Siner to the Guilt of Death & Depriving him of his
Comliness & beauty which he ought to have.

Par: Q 4 / Is a positive thing no for every positive thing is Good & has
God for its Author for he alone Can give actual existance to things Is only
a meer Negation as of Sight to a Ston. No for meer Negations are
not Capable of Degrees as Sin is Neither was a negation of any to
subject in which they ~~are~~ aught not to inhere merite punishment
nor Could be punished. So God Could not punish Sin. what is it then it is
Something privative or the Negation of moral perfections where they
should be found & so Sin is Something moraly tho not naturaly.
What are the subjects Capable of this privation. only Rational Creatures
as men & angels which are Capable to understand obey & transgres
a Law & to whom it is Given. When by Sin our felow Creature is
hurt or Deluded the Comands of the Superior Despised is not this
Sin yes as they are Defection from the Law not as actions physicaly
Considered, Is Necessary to Constitute an action Sinful that there be
Knowledg of the Law and Consent of the will. No for these only
serve to agravate the Sin; wee do acknowledg that the will is the subject
of all moral Good and evil & that an action in which the will is wholy
passive & with all its force resists it tho [illegible] in it Self yet is
So to the Event; yet we Distinguish Schoolmen an antecedent will which
is the Cause & principle of the action and a Concomitent will which
aproves the action when done. So wee deney that the antecedent act
is Necessary to Constitute an evil action it Sufficeth if there be a Concomitant
act of the will; which is Clear from Job 7.4 where it is Sufficent
Constitute an action evel if it be Contrary to the Law; what do the Soci
& Papists maintain on this head the Pel: & Soc: that they may
Destroy the doctrine of original Sin affirm that no action is sinfu
ll without a previous Consent of the will which we have Con
futed already; & the papists in favour of perfect sanctification
attainable in this when they assert that there are Deprav'd actions
even in the Best they hold that to every Sin there had a previous

[illegible] of the [illegible] they reckon three kinds of [illegible] of
presence the first is primo primus which is destitute of any
consent the 2d is primo secundo which has something of a consent
& primum which hath the whole consent of the will the
first ~~th~~ motions they hold to be no sin the 2d to be venial
the third mortal How are they refuted by proving that these
prime motiones are sinfull ~~[illegible]~~ 20. 4 Coll Rom 7. 7 3dly
orignal sin is a Real sin & is without a Consent of the whole
& if this were true there could be no sins of Ignorance weakness
& inadvertancey so it is a enoug to Constitut an action sinfull if there
be a ~~consent~~ / concomitant consent

Q 6] Is sin Chargable to man as to his Body or as to his soul or both
as ~~to his~~ both but Cheifly to his soul, is irational Creaturs
the subject of sin No for what ever evel befals them it as a punish-
ment to man for there sins as Rom: 8. 20

Q 7] How money things are there are in sin 3 things first turpitude
2dly Guilt 3dly punishment what is the turpitude of sin it
is that spiritual pollution whereby the sinner is bereaved of all his
spiritual comliness what is the Guilt according to Civilions it is
a state in which the accused remains untill the Judg pronounce the
sentance either Condemning or absolving him / according to
Devines it is that by which siner is bound over to punishment
what is the punishment of sin it is that evell whether upon
soul or body or both ~~on account~~ which afflicts one account of
sin to what is the Guilt of sin to be ascribed 2 to man only
how is it ascribed to Satan and the world only occasionaly & by
accidence in which sence wee take occasion to from maney very
good things as God's holy law but this is only from our misimprove
of them not from the Nature of them according to that maxim
the best things when abused becomes the worst. Does God's
Decreeing to permite sin yea his efficatious permitting it make
him the Author of sin No as hath been formerly proven in the
Chap: concerning providence; etc

Q 8] what is the Proximat Consequence of sin the Liableness of the
sinner to the punish appointed by God for sin Rom 3. 19. Jam: 2. 10
how is Guilt divided into actual & potential Guilt what is actual
guilt it is called an actual ~~or~~ obligation to punishment which the some-
times may be seperated from the agen action yet never from the agent
what is Potential Guilt it is that which flows from the intrinsical
Nature & demerit of sin not as an indifferent thing but as that which
in its own nature requires both that and punishment unless the
whole order of nature be confused & all difference betweet Good & Bad
taken away is the Division of the Papists who divide guilt into
the Guilt of sin & the Guilt of punishment to be No for Guilt
consists in nothing but in an obligation to punishment &

So it is a relinch on without any Difference which is now at
all in guilt is a medium arising from the fault Leading to the punish
ment a medium touching both terms equally denominated from them both
& joining them together. 3ly it arises from an unholy hypothesis
& Derogatory from the fullness of Christs satisfaction viz that Christ
by his sufferings took away the guilt of sin but wee by our own
sufferings or by indulgences recieved from his holiness must take
away the guilt of punishment so wee se all punishment has its
foundation in the fault what is the 2 thin that flows from sin
the stain of it or foldely of the Creature & his actions by which
a Dissimilitude to God & similitude with the Devil is brought on
Rom: 3 23. Johes. 44.

(Q 9) How manyfold is Sin 2 fold either original or actual which
which arises from the original how is original sin defined it is a
Sin voluntarily comitted by our first parent by the perswasion of
Satan in the serpent by which he through the motion of pride
unbelief & to please his palate violated the positive Law given to him
& in it the whole moral Law, ~~sub~~ therby subjecting him self & all his
Posterity to punishment. How many parts is in original sin
two first the guilt which wee have from Adam which is by one
to Condemnation ~~& the~~ because all are said to have sined in him
the 2d is that Corruption & poison inhearing in us, by what Names are
they Called the first is Called sin imputed the, other inhaerent
in what doth this imputed sin consist, not in mere thought as if
we should think the breach of the first Covenant not only to
have been Comitted by our first parents themselves but by ~~[illegible]~~ actualy
by all his posterity; but it consists in this that it was actualy Comitted by
our first parents, & ~~[illegible]~~ in them by all his posterity as in the Case
for which the freindship & favour of God was not only lost to them
but to all the world, for which God will no more confer his Image upon
his Posterity. B

Q 10 By whom was this sin Comited by Adam & Eve how ~~did Adam~~
was Adam led to comit it not primarily & immediatly by the
Seduction ~~of his wife~~ of the serpent but by the Seduction of his wife
why is Adam Called the alone Author of that sin as propogated, be
cause the covenant was undertaken by him Rom 5 12. 19
Did they not both sin grievously yes inasmuch as Eve went befor
& ~~Compelled~~ him perswaded him to eat & Adam sined
greatly being the head of the woman & ought not to have
complyed; & the person with whom the Covenant was actualy
made what was the Proximat Cause of this Defection it was

Q 11 voluntary ~~defection of his~~ Determinatio of his own proper will
Eccl: 7.29 Hos. 6. 7 how dose it apear that God was not the
cause of it Man was Created free ~~[illegible]~~ able to Stand & Satan

Could only perswade not Compell him to Sin & had Awfully Charged him
him not to Sin So Neith God nor the Devell but his own free Deter
Choice was the Cause of his Defection, would it not folow from his Decree
to permit mans fall that, is not to hinder it & Gods Denying that grace
by man should actualy Stand the fall was the physical effects of the
Decree - No for Nothing flows from this but the Certain futurition
of the action by Necessity of Consequence, which did not take away
rational Lubency of the agent which was the proximate & physical
Cause of the action

Q 12 who was it perswaded our first parents it was the serpent
was it a true Serpent, yes for it is Numbered amongst the rest
of the Animals. whither was it a Certain Specees of Creatures or a
Certain individual that moses meant when he said the serpent
& Som think he Speaks of a Certain kind of Animal well known to the
Jews how loving eve Could understand as Apolonius Thianeus is said
to have understood all the Languages of animals. but this is absurd for
beasts have not reason & Speech. Some think it was ~~D~~ the Devill who
assumed the Likness of a Serpent as Cyril & other Som thinke it was a
Real Serpent thro which the Devil spake as an organ Others Sin
take it for a true Serpent agitated by the Devil which apears from the
Devil his being Called a murderer & a Lier from the begining.
some think the Serpent had understanding and the use of the tongue at
the begining but was deprived of them by his sin in tempting our
first parents. Beckerus who denys that that the Devil Can operate
eatrade, affirms it was Neither the Devil nor the Serpent for it was
destitute of the organs of Speach so turns the whole history into an
alegory. others as R Abarbinel ~~turnst~~ say the serpent did not use
Speach but is figurative by a prosopopœa or personating an unreasonable
Creatur they say the serpent in presence of Eva went upon ye
tree & did eat, from which Eva conjectured the fruit was not
Deadly & so it was as if the serpent had said ye shall not die
& thus to have seduced eve by exampel, but the safest opinion is
that satan & the serpent are here Comprehended under one word ~~the~~
~~Con~~ because the temptation is ascribed to both, to ye serpent Gen
3. 7 to Satan John 8. 44.

Q 13 of what natur was the temtation it was a Crafty & malicious
temtation for first Satan assumed the form of a great full
beast. 2d he set upon the woman alone 3d it was imediately
after their Creation he envied the happiness 4 he perswaded
her y the fault was small 5 he perswaded her to unbelief
of Gods threatning, by Interrogating her in these words, hath
God said ye shall not eat of every tree of the Garding which
Question is ambiguous first he would seem to question the veraci-
ty of the prohibition as if he said is it true that God &c or it
would seem to Respect the affection of the prohibition

as if he hade said to what end this prohebetion surely
God heats envey's your hapiness or he would have given
you the use of all the trees he would would not habe you
enjoy the felicaty that [illegible] ounds from this tree
never have prohebit you the use the res of & thus he or ~~he~~ would
hope of a greater good he persuaded her to pried ye shall by the
be like Gods, restricted by no precep. subject to non & in this
perticularly ye shall know good and evel for as Cicero says knowledg
is the life of the gods & then he plainly describes his own craft to
God: God knows (says he) in the in which ye eat of it your eys shall
be opened as if he hade God knows this would be profitable for you there
fore he hath ~~pro~~ no forbidden you to eat ~~the~~ eys of your minds
shall be so illuminatted that you will esteem your selves
blinde formerly; here he plays upon the likeness of names
he promises they shall know good & evell but the meaning is
they know them experementaly the one by the loss of it
the other by feeling the dreadfull effects ~~of~~ of it

Q 14 | How ~~was~~ did Adam fall, when Eve was seduced she perswaded
from the expected good to commit the same sin, why did he not
see the effects of this sin in his wife, becaus God restreaned both
their eys least they should know ~~each~~ their own mesery &
to the end that he might not know the effects of it upon Eve
might surely fall willingly & willingly, yet this did by no
means deminished his sin, it being done willingly

Q 15 | what was the extern act by which our first fall from the state
in which they were created eating the forbidden fruit, what was
the internal acts, two sins infidelaty in not believing the threatning
2 pride & inordinat affecting a greater likenes to God & an inordin-
ent desire of the palate when she sa the tre was good for food
& all tho all these were almost simultaneous yet this was
there mutual order according to the order of the temptation
which do the Papests affirm to be first in order. Ans. pride & they
endeavour to prove it by some vain arguments & from ~~the~~
Rom: 5. 19. as by one mans disobedience many were made
sinners. what is meant there by disobedien not pried or
aney internal act but the whole act complexly taken

Q 16 | was original sin a great sin yes, how will it appear to be so
1st it is the fountain of all evel. Rom 5. 8 it is complex
of all sins 2d it is that sin which brought death upon all men
& all the saints have complained of Rom 7. 24 Ps 51. 5
4ly it was commited against God in a little thing (viz) in the
fruit of one tree, 6ly by man when perfect and able to with
stand the temptation, 7 it included a breach of all the moral law
8 in wealthy place having all the trees of the garden at will
9 imediatly after his creation as Joh 8. 44. So the day of
Adams fall certain to

for some of the Jews & Cabalists thinke he fell in year 29 after the Creation. some think he stood 43 1 & 1/2 of Longeas Christ was in yd world but who can think that if the Benediction multiply & replenish the earth that they would not have begotten Children some as Luther have thought that man fell the 7 day but ~~this~~ it was not so for all were very good on the Sabbath. others/as Irenæus Chrisostum Thedortus Cedrenus Agustin that he fell the evening of the Day in which he was Created. what is the opinion of the Reformed Concerning this matter first there was sometime before the will apear from man his giveing of Names to all Creaturs & the woman being formed of a Rib, & therfore led to Adam, Gods joining them in matrimoney, & blessing them when joined & making with them the Covenant all which actions requiered time, were Done before the fall 2d they thinke the Did Stay no longe. for they would have eaten of the tree of Life & so would have been Confirmed in a state of Rectitude & Eve would have brought forth pure Childeren. from which they think Adam neither stood years months nor weeks ~~nor Days in~~ only some few Days. Van Madreck thinks with famous Amilton he stood only one week for which he offers the folowing reasons first all the formentioned things Could not be Done in a few hours 2dly all things were very good when the Sabbath was institute 3d that in a few hours our first parents ~~not~~ Could not experience what a State of integraty was. what is the first objection against this? ans: that our first parents after they sinned was Called to an account in the evening, how is it answered? it was not ~~the evening~~ said to be in ye evening of of the Day in which he was Created what is the 2d objectio: that ye Devill is Called a murderer & lyar from ye begining, how is it answered that the word begining is to be largly understood not for the begining of the whole Creation ~~but~~ nor for the first hour in which man was Created what is their 4 objection that man is said not to abide one night in honor for th Adam here is taken relatively ~~for one~~ & the verb is in the future not the present time, & it signifies to continue or indure long in one State & thus the meaning is that men powerfull in the world will not Continue Longe in that State. &c

P 17 How many things serve to Compleat the Curse folowing man's first, first a shamfull knowledge of their own nakedness. Gen: 3d Chap 2d a terror at the voice of God & they hid themselves: 3ly ye Denuncia of the Sentance first upon the Serpent vers 14 15 to the influence & the Devel as the by the princapel Tempter what do the form: mentain with respect to this? that the threatning respected the serpent alon, others think it it was meant of the Devell only, but it Respects them both; what was the first part of punishment inflicted upon the Serpent; first was he was he was to go upon his belly all the Days of his Life Dos it not apear from thence that the Serpent walked upright upon his feet befor, No for that humble manner of going might be made a punishment for Sin afterwards it seeced our first parents. tho he went so befor, as the Bow in the Clouds was by God's promise made after the flood a Sacrament of Grace yet did exist befor. what was the Second part of the Threatning that he should eat the Dust all his Days which by some aplied to Satan for he eats as [illegible]

say they man which is of the earth what parte of the threatning
respected the Devill that in ye latter parte of verse 15, I will put enmity
the 4th was that part which respected the woman in which
Shee is subjected to maney
she threatned first with maney Sorows in her bringing forth
her Childring ~~Either~~ with Subjection to here husband 5ly that which
Concerned the man & it is threatned to him as representing the
whole human race first he was threatned with a miserable &
trubelsome lif & lastly with Death not as an end of but as the Com
plement of his misery 6 the execution of the Sentence is to be seen
in the Ironical exprobation of that Great Dissimilitude with
God 6ly they were Driven out of paradise & excluded from
the tree of Life 7 by a Cherubim with a flaming sword being
set to guard the way of the tree of Life Least man Guilty of Death
sin and obnoxious to Death Should eat of the tree of Life &
delude himself with a vain hope of Lif

Q 18 / How did God Demonstrat his Longsufferance & forbearance
to our first parents 2 ways first by not Imediatly & full
Destroying them 2dly in so early revealing to the his saving
Greace, in the punishmen threatned to the serpent, ~~in~~ which
Threatning Containes the first Gospel promise, for the Seed of the
woman here said to bruise the head of the Serpent is Christ with his
faithfull members the enmity here promised to theme is effectual Calling
& Sanctification, by which theire Nature are Changed ~~into~~ their
wills renewed & they made to hate the Devill the victory which
Satan is to obtain ~~as~~ by bruising Christs heel consistes in the
meritorius Sufferings of Christ which he tempted the wicked to
inflict upon him & afflictions which his emisarys torment
the Godly with, how do the Socinians & Mennonites understand this
only Literaly that tho the serpent at some times my bite & pision
som of mankind yet he shall be able to overcom him,

Q 19 / Did Adam & Eve belive the first promise & so were saved yes
tho it was but as day break yet wee know with what measure of
Light it was accompanied in order to Comand their assent, & the
Enmity with the serpent being expressly ascribed to Eve, wee cane
not supos but the Devine Prediction should have it Due
effect, I have wee aney proff of Eve's faithfulnes from her words
at the birth of Cain where shee saith I have received a man from
the Lord or by the benefit of God these words are not to be render'd
appositionem both in the accusative I have received a man the Lord for
Cain was not that promised seed in whom the of God was for
did not think he was to Come by natural Generation as Cain
did moreover if shee should have worshiped him shee would have
been Guilty of Idolatry & shee neglected it shee would have
Been Guilty of impiety.

Q 20 / what the sin which arises from Adam's first Com
called original & actual what is original sin it is that
which is [illegible] to us from our original & is the [illegible]

all actual transgression how is it Devided in imputed sin & inherent sin what is imputed sin it is the guilt of Adam's first transgression that is inherent pollution which is in scriptures called the flesh, the body of sin the old man ~~[illegible]~~

Q 21 How is this proven to be that there is original sin ~~inherent guilt in a him & [illegible]~~ ~~[illegible]~~ first from express texts as Job 14.4 Ephe [illegible] Isiah 48. 8 2dly from the conspicuous wicked actions committed in first ages of the world G 6.5 3dly from the evils & death which infants suffer which are not capable of actual sin. Now it was proven that was the punishment of sin esp in infants dying without actual sin there must some other sin be acknowledged viz of original sin 4thly it will appear from 2d the sacraments being administred to infants particularly Baptism which supposes the party baptised to be unclean. 5 from the Necessity of redemtion by Christ as the 2d Adam, & head of the elect 6 from wickedness of all men by nature for which God has concluded all under sin therfor it is manifest that Adam's sin is both imputed to his posterity & inherent in them what do the Socinians object against original sin that it is not consistant with God to creat an impure creature, how is answered that God is to be considered both as creator & a judge as creator he made all very good but as a judge he may withhold that rectitude he was obliged to give none, & tho he do not produce an impure creature yet is not pure what is there 2d objection that wee commit sin by imitation, how is it answered that ~~[illegible]~~ a possibility to be sinned by imitation presupposes a vicious inclination to [illegible] 3 what is their 3d objection, that our human nature remains still entire how is ans. that is entire as to its constituent parts but not as to its strenth & perfection what is their 4th objection, that infants are said to be inocent P 106. 3 is how is it answered they are pure comperatively not absolutly what is their 5 objection that the twins in the womb of Rebecca are said to have done neither good nor evell how is it answered that there was no actual sin in them; 6ly they object that the infants of believers are called holy they are holy not by Nature but by grace as being under the external covenant what is their 7 objection that this sin was not in Adam so could not be imputed to his posterity to which we answer that it was not in them by generation & imputation yet it was them by comission & privation of original righteousness what is their 8 objection that sin is an accident & so can not be propagated how is it answered; that tho they can not be propagated in the same number yet they may as to the same species as in leprosy & gravel.

Q 22 how is ~~the it defined~~ this ~~guilt~~ sin which wee have from Adam defined it is y^t sin by which all proceeding from Adam by ~~original~~ ordinary generation because of his transgression imputed to ~~us~~ them from their nativaty are destitut of ~~of~~ original righteousness, & consequently are subject to the devin malediction. neither could they even be delivered from it but by the blood of Christ & his spirit which deliverance will be compleated to the godly at death.

How dos it apear that this Natural Coruption is truly a sin prov Rom 7. 7. & 2dly from its rebelion against the Law which comands us to [illegible] for Gods glory. what do the papists object they object from James 1, 14. that our Natural Concupiscence is not sin & is distinguished from it how is it answered that it is su[illegible] was already proven & that it is only distinguished from actual & external sin what is their 2d objection that that we do not willingly aquire it how is answered, that as has been already proved an antecedent act of the will is not still requisite to ye nature of sin & moreover the concomitant act of the will was present in Adam, & is prevalent in the his Adult posteraty.

Q 24 is sin a real thing or substance - no who said it was Curbicus ~~or~~ or Manes the Manichean heresy he said there was two Gods one God the other evel by the discord of which this world was produced, that sin was a real substance the [illegible] of that Bade God this with maney errors he learned from ye Pythagorean Phylosophy which mantains tow principles of Nature the one God the other evell what ~~did Illiricus the~~ and Do the Church of Rom & Cheifly Vasqus their famous Schollastick mantain all this in order to calumniat the Reformed church as making God the Author of sin they ~~[illegible]~~ supose two essential parts in sin (viz) the faculty or action in which is the entity or matter of the action 2d part is the malitiousness or form of it Now which they mentain God to be the Author of action physicaly considered say they wee make God at least partly the Author of sin, the abov Vasqs placed the formalaty of sin in a certain extrinsicall relation of opposition & disagreement with the Rational creature if he hade said with the moral Law it might have Done; what do the Reformed mentain; that there is in sin a Substratum faculty or action in which the wickedness or disconformaty to the Law is inhered for wickedness is not subject of it self they own sin to be som thing Negative or privative which consists in absence of moral Rectitud in subject capable of it but they deny it to be aney thing substantial, real, or positive for if it were substantiall then it would have God for its Author for he is the author of all substance 2dly it should be good in genere entis or metaphysicaly as all real beings are what did Illiricus flacus say original sin was; yt it was the substance of the man & his very essence what do the Reformed mentain it to be only an accidence closly ~~[illegible]~~ inhering to our whole nature or substance for the folowing reasons. first if sin was the substance of our Nature Christ could not have assumed the human Nature without sin sed verum e prius ergo & posterius: 2d if it wer our essence then in Regeneration sanctification & glorification man would be substantialy & essentialy changed for by these sin is destroyed; but is not so our natures are only healed new qualitys restored ergo &c 3d if sin were the essence of the soul it would be corruptable & so mortal for sin is dayly mortifyed in gods people what is their first objection that sin is called by substantiall names as flesh the old man &c all these are to be metonymicaly understood the subject for the adjunct & deniots the moral corruption of our whole nature

what is their 2d objection that our heart is said to be [illegible] how is
it answered that tho it be so that will not prove it to rise itselfe in [illegible]
3d objection that from ~~[illegible]~~ the heart proceeds many evell thoughts & words
therefor sin is the substance of it how is it answered that the materialaty
of actions which is somthing Real dos proceed from them but this be distinguished
from the wickedness of or for malaty of the action which arises from its being
nonconform to the Law of God.

P 25| How manny fold is that privation in which original sin consists
partly negative partly positive what is the Negative parte a want of that
primordial rectitude which was in man what is positive parte it is a pronnes
to all evell by which our faculties habits & affections are caried towards
evell objects or towards God only after an evell manner; what is the effects
of that original coruption; in us it takes away all spiritual wisdom Rom 8.7
& holyness 1 Cor 2 14 & spiritual peace in pleace of which it Leave folish
ness wickedness & error of mind Eph. 4.17

P 26| is this coruption natural, yes so natural that he cane not by all
his strength come out of it or doe any good, nor so much as will anything
gratefull to God as Rom 5.6 it is expressly called weakness & the prophet
representes it by a varaty of resemblances Isa. 13 23 & God is said to work
in us both to will & do of his own good pleasure Joh 6.44 & from the predominion
of this coruption the will is said be a servant of sin, what do the Pelagians
object that if free Choice and election be ascribed to man the will is free
[illegible] verum & prius ergo & posterius, how is it answered that first dos
not infer a power to choise either of them but only a free chusing
of one of them; what is their 2d objection that if the will of man was not
free then it would be vain for God to command man to obey contrary to his
will or reprove him for ye evell to which his will subjected him how is it ans
wered by no means which both his Duty and his sin is declared to him by
God ~~for his~~ either for his conviction or conversion, what is their 3d objectio
that some good is ascribed to natural men Rom 7.14.15.16 ~~[illegible]~~ how is
it answered that unregenerat men by the common greace of God may do some
thing naturaly morally civelly & ecclesiasticaly good but not spiritualy &
savingly good what is the 4th objection that if the will be not free
then God is unjust in his command & inexcusable in his sin not being
capable to resist them but falsum & prius ergo & posterius how is
it answered ~~first~~ yt Neither of these will folow first is not inexcusable
for his weakness was his own fault 2d Neither is God unjust to command
for tho wee have lost our power to obey it dose not deminish his pow
er to command

Par: 27| How is this coruption extended far over the whole ~~[illegible]~~
man; first over his body it is said to serve sin & wee do yeild our mem
bers members of unrighteousness & thus it dose by executing &
nourishing & it over the whole minde, for the will is averce from God
the understandin is blind 1 Cor 2d 14. Ephe 4.18. this is proven
from the need wee have of the holy Spirite to illuminat our darkned
hearts P 119.18. & this blindness of the as well as ~~[illegible]~~ aversion in the will is
unconquerable by a natural man

Par 28 By this doctrin the opinions of the phylosophers of our day
fall to the ground that say all our intelects are free from all
error & wee [illegible] behold all truths clearly & distinctly & pow
of shunning all error if improved is to be ascribed to man

and that we cane fully know truth & error, yes for which a thing
can never be [illegible] from pelagianism, what do they do very
in favours of that maney of Gentiles destitute of all supernaturall
light & revelation have been famoued for vertue therefor
man naturaly is blind & weak as our doctrin make him
be, how is it answred that these very men were so farr prev-
ailing in effect that they were slaves to their own ambition
and other vices 2d allth that these & other unregenerate men
may do maney things subjectively good as to the species of the
actions yet not spiritualy so if we consider the principles
from & the end to which the actions tends together with ye man-
ner of doing them they will be but splendid sins.
what is the 2d objection ~~against the power & freedom of man~~
against man having lost his power & freedom, that if the scriptur
expressly saith that man standeth fast having no necessity, & hath
power over his own will then man is a free agent but the
antecedent is true 1 Cor 7. 37 ergo &c how is it answred
that from a liberty in action pertaining to nature & a civel life
there will not folow a liberty & freedom to spiritual actions
again the liberty ascribed to man in these actions is not a lawless
independancy but on a rational lubency for no doubt the creatur
is by the all governing Creator moved in these things to act the-
not that way what is their objections of ye men for willing
reject the offers of mercey & salvation he is a free agent for him that
can will cane also nill but the 1st is proven from Math 23.3
how is it answred that corrupt men do foolishly & carce contemn
& reject things spiritualy good which ariseth from their madness
& enmity against God but because of this very madness & enmity
they cane not while in the same state rightly esteem chuse & folow
things that are spiritualy good. what is the fourth obj. if God has set
befor man life & death good & evell & comanded him to chuse life & good
then man cane equaly chuse good & life as he cane death & evell
but the first is true Deuter 30 19 ergo &c how is it answred that
from such precepts promises & ~~threats~~ threaning is rather gathered
our indespensable obligation to duty then a faculty of performing it
in this present state 2d there were some among the Israelites who
were justified & sanctified & by that were made able to embrace life
3d it might be that maney of them when hearing that ex-
hortation & obtestation, which was the moral means of conver-
sion, might by the supernatural operation of the holy ghost be
convinced & furnished with power of chusing life & good, whilst
[illegible] would be obliged to their duty might be convinced of their sin
what is the proposition it is chiefly to be rejected. That our con-
science knows not to deceive or be deceived in its dictats, how is
it answred, that tho we should grant that in common cases
& in truths clearly brought from scripture & [illegible] of knowledg of
our own actions of it acurately to them, it may not be denied

come [illegible] now to the 2d Doct: which was yt the troubels of Gods people
[illegible] but for a moment, this is illustrated & Confirmed from Isaiah 54. 7, 8
[illegible] the Lord saith for a small moment have I forsaken thee, but with great
mercies will I gather thee, in a little wrath I hid my face from thee for a moment
but with everlasting kindness will I have mercy upon thee [illegible] his wrath
endureth but a moment Life Lieth in his favour the weeping may endure
[illegible] night yet joy will arise in ye morning wee Come Now to ye
Reasons of this Doct: & the first reason why the afflictions of ye Godly are
but momentary is because he only uses them as plaisters to heal [illegible]
[illegible] disease, therefore the ye people of God obtain greace to repent themselves quickly
& fly to the Lord & make peace with him by taking hold of the peace speaking
blood of the cross, the Lord takes away the affliction the wound being whole
he removes the plaister; 2d he uses temptations as a refiners furnace
the skillfull Smelters suffers their mettal to remain no longer in ye
furnace than it is purified Least it should Calsinate & burn & so be un-
fit for use so God will suffer his Children to remain no Longer in ye furnace
of affliction than he hath purged away their drose & tin [illegible] to this purpose
Elihu speakes Job 36. 10. 11 the 3d Reason why God dose not prolong ye
sufferings of his people is Least they should totaly sucumb & fail under them
[illegible] he saith yt he will not chide Continually Nor keep his anger still for
he remembers our frame well yt wee are but dust & so cannot bear up long
under sore trials, should he Contend for ever ye spirits which he hath made
would fail the Prophet saith Lam: 3. 33 he doth not afflict willingly nor
grieve ye Children of men to Crush under his feet all ye prisoners of ye
earth; wee Come to Deduce Som inferences 1 this Doct: serves to reprove
our impatientness of spirit & faintings of heart, & to make us be ashamed of
ourselves, why should we be so frettfull in bearing the Cross of Christ
a little moment, why should make so much fear of our Cross & so little of [illegible]
[illegible] it discovereth us that when God is angry & Chastiseth us we
should hold fast our Confidence & Live by faith, & to hide our selves for a
little moment till his indignation wholy over pass, 2ly it may be
[illegible] an use of Comfort for all the trials they meet with will
either better their hearts or hasten their Glory the Christian must
expect danger but need not fear it for the Lord will at length Deliver him
out of them all; one of the fathers said formido, non pugna sublata est
the fear of being overcome, not ye Conflict was taken away
[illegible] is yt in all things they shall be more than Conquer-
ors & Christ hath said be of good Chear I have over Come ye world
wee Come Now to ye 3d Doctrin which was that ye Crosses & afflictions
of Gods people are Needfull it will apear to be so if we Consider yt ye
children of God must be under ye Discipline of ye Covenant as well as ye
promises as if his Children shall break my Laws I will visit his
faults with rods & sins with Chastisments, they are heirs of the heavenly
inheritance therefor it is necessary they should be trained up ~~in the~~ [illegible]
of proper means fit for their inheritance, of which afflictions is one
again they are needfull as they are some of the footsteps of the flock
& all yt go to heaven & eternal rest must tread these steps, so they are
needfull & Christ says when speaking of many tribulations which was
to Come Mark 13. 7 sayeth these things must need be, wee [illegible]
proceed to shew why the temptations of ye Godly are needfull &
1st as they are necessary to hide their pride & wean them from ye world
2d to put them in mind of their death had the Christian no affliction
he would forget his mortality but these he is to groan earnestly for
time when he shall Depart & be with Christ ye 3d reason is to quicken
their desire of heaven how ereastly dose ye weary traveler or the [illegible]
[illegible] wish for the desired haven & journeys end so the Christian
whose troubles are new every morning & is quit worn out wishes
he were in the Land wher ye inhabitants are not sick nor weary
& the people thereof are forgiven their sins, the 4 reason why
the afflictions are Needfull is to make us seek mor Greace if they
were not versant in frequent troubels they would not seek frequent
supplys of greace, they make a vertue of Necessaty many times
5 reason is to try the Greace of God in them many would deceive
themselves with a temporary Love faith, hope & joy as the
[illegible] hearers did not ye [illegible] of persecution & trial for ye
word arise, & this Apostle saith in the following verse
[illegible] that these temptations are for ye trial of their faith
[illegible] 25.

wee Come to ye first Doct: which was ~~th~~ yt ye peopel of God have [illegible] joy Notwithstanding their maney afflictions, & in further prosecution of this with some of ye rest of ye Doctrins I Shall 1st illustrat & 2dly ~~Confirme 3d apply & for thus~~ 2d Give ye Reasons, 3d apply & first for illustration & confirmation ye Scriptur abound with exampels of ye joy of ye Saints of God as Psal 14 ult when the Lord bringeth back ye Captivaty of his peopel Israel shall rejoice & Jacob shall be glade & Isiah 25, 9 this is ye Lord wee have waited for him; wee will be glade & rejoice in his salvation they shall be glade in ye salvation which he hade procured for them & Rom 5, 3 & not only this but wee rejoice allso in tribulations yt is wee rejoice ~~of~~ over & insult in our afflictions because of the good issue to which they will come from these & maney mor [illegible] of Scripture it is illustrated & confirmed that ye Children of God they have joy amidst all their Dificultys we proced to ~~Confirm ye Doctrin & there~~ give the reason of ye Doctrin or why it is yt they have Great joy & ye Scripturs doth give ye Grounds of joy which they have in this world. & first they have ye Spirite of God in them which is the Comforter & is in them a spring of eternal joy as John 14, 16, I will pray the father & he shall send you ye Comforter which is ye holy Ghost, a 2d reason of joy is the ordenances of God which are to them wells of salvation, Isa: 12, 3, ye therfor shall they draw water out of the wells of salvation yt is the Godly when Coming to these ordenances to draw all manner of Comforting & Strenthning Greace shall rejoice as a thirsty traveler when he finds water, a 3 Ground of Comfort is they have a right to all God's promises both for suport under & deliverance from all their troubels ex 2 Petr 1, 3, even as his divine power hath given to us all things pertaining to Life & Godlines; these promises are deep wells of Consolation, the 4 reason of their joy is yt when they faint & weary & in much darkness they have the presence of God which Like dew refresheth them with his cheareing & Gladning influence, Zeph 3. 15 the Lord yt King of Israel is in the midst of the thou shalt not se evel aney more yt is the Lord will protect the by his Gracious presence from all evel & yt 5th Ground of joy is ye Comunion of saints they have Great joy to hear from them when absent & Converse with them when present yf this be a great parte of the joy of ye Saints in heaven it must be Great Ground joy while here ye 6th reason is yt they have ye Greaces of the Spirit planted in their souls it must be Great joy to see the Buds of ye Lord Growin ye garding of their souls & the seeds of sin Rooted out, the 7th reason of ye Saints joy, is the meditation of ye miserey they are delivered from when they are in Great Streets encompased about on every side then they rejoice in calling to mind ye former Loving kindnesses of God full maney years agon ye 8 ~~reason of joy is~~ they may rejoice in worldly things it is only them which have a special right to what they have they have it and God's blessing with it which maketh rich & there is no sorrows added thereunto; & Lastly they rejoice at the view of their total deliverey from all temptations, & their enjoying of God ~~from~~ through all eternaty they lift up their heads with joy for the Day of their salvation draweth near it is said Jacob lift up himself when he saw the wagons Come to carey him down to Egypt, so the saints Lift up their heads when they Conder God erlong will bring them himself by Death, wee Com to deduce som inferences from this & first it serves to confut yt ~~much~~ cavil wicked men have at religion yt it makes men heavey & melancholy, but to this wee answer that tho Godly persons do not join in ye sinfull mirth & jolatry of the world which is not mirth but madness, nor do they place their joy in the enjoyments of a [illegible] Life yet they have joy the world knows not of which will abide with them when all other joys shall be gone mor joy than ye worldling hath when his wine & oil most abounds, 2dly this Doct: reproveth ye uncheerfullness of maney proffessors, who do hereby greatly darken religion & cause the ways of God to be evel spoken of by their aptness to anger or [illegible] lyking, 3dly it teaches us to seek the joyes of ye God & having found use all means to preserve them.

[illegible] & tryals of Several Kinds 2d wee Notice
the Several arguments used by the Apostle for their
encouradgment ye first of which ~~was that they have~~
great joy Notwithstanding all their trials in these
words wherein ye greatly rejoice, joy or delight is
a passion of the mind arising from the actual~~l~~ possession or
of the well grounded hope of ye future enjoyment of som
thing sweet & pleasing, whether earthly or heavenly ye original
word āgaliao signifys open & manifest joy ~~& [illegible]~~
~~Thess. 5. 16~~ rejoice ever more the measure of this joy is great
greater than ever the worldlings knew of it unspeakable & full of
glory: ye argument was yt their heaviness was only for a season
the words oligon arti signifys a short smal space of time
& thus wee read of momentary afflictions the 3d argument
was yt believers need not allways be pensive & sade only
[illegible] there is need. yt is when it is requisit & meet for you
to be sade wee come Now to propose some textual difficultys
& first it may be objected fr[illegible] 1 Thess: 4: 16 where ye godly
are commanded to rejoice allway yt is to be couragious, & conten[illegible]
in ye midst of all tribulations; & here it is asserted yt there is need
yt they should sometimes be in heaviness. how will this agree to
which it may be answered yt tho a believer or child of
god looking imediatly at god as his god by an ey of faith & yt
he will in the end being saveor & bringe him to eternal life
land him safe from all these troubles & difficultys he hath still
ground of joy & ought to comfort himself in god yet when he
looks to ye trials & afflictions which he hath to overcome
before he comes to his inheritance together with ye remains of
corruption in him there is need for sadness & heaviness

wee come Now to sum up ye words in a short paraphrase & if you object yt you cannot
they are as if ye Apost: had said
take comfort in these arguments of consolation because of ye
[illegible] external & internal temptation wherewith you are tried
& daily disheartned I answer you may Notwithstanding all these
crosses you may have greate joy, & besides they are but short
& momentary trials last only for a season & you are not allways
bound to be sade & mournfull under them only when need
requires, viz/ when you must be humbled for some corruption
which have to much ye ascendent over you, or for some other
laudable & advantageous ends.

Wee come Now to make 2 Doctrinal observations from
the words Doctrin first yt converted Christians tho they have
maney afflictions yet in ye world they have great joy.
Docl: 2d yt ye troubels & greefe of god's peopel are but for a season
for a moment. Docl: 3d yt crosses & greifs of god's peopel are
sometimes Needfull to them. Doct ~~4th~~ that ye peopel of
god are a poor tossed tempted & afflicted peopel founded upon
[illegible] words ye are in heaviness through maney temptations

exercise of edition on ye 6, 7, of ye 1 Chap of [illegible]
Wherein ye greately rejoice, for a season [illegible] Need be ye are
in heavinesse throug maneyfold temptations
en ho agalliasthe oligon arti, ei deon esti Lupethentes
eis poikilois peirasmois
In further prosecution of these words wee Shall (as usual
in Discourses of this Nature first Devid & explain ye
words 2 propose & answer some usual Difficultys
3d summ up the words in a Short paraphrase 4th
mak som Doctrinal observations, which wee shall handle
first by Confirming them by some parallel Texts 2dly
give ye reasons 3d Deduce some inferances for
aplication. ye Doctrinal part of this Chap Contains
mater of Consolation [illegible] mater of exhortation, ye proposition
of Consolation is Contained in Ver. 3, 4, 5 in which wee may
Consider 1st ye manner of proposing it it is by way of thanksgiving
v. 3, 2dly wee have the arguments which are 3 the first is taken
from their [illegible] aration ye 2d from their Glori 4, ye 3d from
their preservation unto Glory, v. 5, the words [illegible] read
Contain a Confirmation of ye forgoing proposition by [illegible]
or answering some tacit objections, in which words wee
have first the Condition of them to whom he wrote which is [illegible]
ye Condition of all ye Saints, & it is a State of heaviness
2d wee have ye reasons for this Sadness or Causes of it & [illegible]
not only temptations but maneyfold temptations: 3d we have 3
reasons [illegible] ye Apostel for their encouradgment Least
they should be to sore intimidate ye first of which is yt tho
they have maney temptations yet they have joy 2d is yt
this State of Heavinesse [illegible] is not always but for a season
3 argument is yt Christians are not still to be in greif &
heaviness because of their troubl only when Need be requires
the first thing in ye words was ye State of Gods Child: & yt is
a State of heaviness, or Sadness, which is by phylo: Discribed to
be a pasion of the mind which ariseth from a discontentment which
wee have receaved from objects, Contrary to ours inclination &
is properly in ye understanding the original word Lupethentes Comes
from the word Lupe & signifys to be in great anguish & troubl
& vehemently perplexed in our mind thus it is used Rom:
9. 2 I have great heaviness hoti Lupe moi esti megale
ye 2d thing Noticed in ye Division was the Caus of this heavi-
ness, & yt is maneyfold temptations, this signifys to try a person
to get ye true knoledge of him, for knowledg is ye end of
temptation here the word peirasmos which Comes from ye
verb peirasso signifys to try with afflictions & Crosses
& thus it is used James 1, 2d Count it all joy when you
fall into maney temptations perasmois poikelois, when
they are said to be exercised ~~throug~~ by in maney temptations
it imports yt they are not under great degrees of ye
[illegible] kinds of temptations but are [illegible]

[illegible] Clear form [illegible] [illegible] with the Sacraments
Con[illegible] [illegible] bloody sacrefices which were
out Christ to Come, and ye same Covenant Now the Difference
in administration being sealed with Baptism & ye Lords Supper
Do hold forth Christ as already Come & Crucified befor our eys
victorious over Death & ye grave Gloriously ruling in heaven & Earth
for ye good of his people Now if they hade all the means of grace
& they (tho something obscure in the administration) able by the
blessing of God to effectuat the ~~end of~~ Salvation his own people
as we Cane prove they are then why but they might be Compl-
atly saved and Glorif immediatly after death & not be Laying
in a Limb till Christs death but again it is Contrary to
ye Scripture for the State of Abraham who was one of old Testa-
ment Saints is oposed to yt of the rich mans Now it is
said yt the Rich man Lift up his eys in hell was in tor-
ment & miserey, if Abraham hade been ~~Laying~~ lying
in Limb where was No hapiness ne felicaty why should
his State have been oposed to the rich mans but as ye
one was a State of posative miserey the other must
a State of posative Happiness which is to be found no where
after Death but in heaven with God: again if he was
not in heaven but in some prison the Rich man would
have besought him to send Moses for that Moses either as to
his Soul or both Soul & body was in heaven is evident from
his apearing on ye mount with Enoch & Elias whom the Papists
acknowledg to have been taken to heaven so had Abraham
not been with him in heaven he could have hade no in-
fluence upon him as for the doctrin of a Limb in which
infants dying without Baptism are kept suffering noth-
ing but pain of Loss it is built upon a fals foundation, viz) upon that
of Baptism its being absolutly Necessary for Salvation, the mea-
ning as it is different [illegible] [illegible] we come to their darling
Doctrine of Purgatory which may well be called the basis of
the Romish church without staying to mention the Scriptures which
to favour it & the ill grounded arguement against it [illegible]
[illegible] som arguement for Confutation; & first they are not agree
[illegible] themselves about it som holding to be to be an article of
faith and to be believed for Salvation others holding for a
matter of meer opinion & uncertainty of this sort was Augustin
he says he knows not if it be to sought for or not or wether it is in
this Life or in the Life to come men are to suffer the pains of purg
& so we have Greate Ground to suspect it, if it were so that
the Duty of Relations parents & Children to offer prayers
for our Dead in order to deliver them out of purgatory it is
a wonder that the Scrip. yt treat so Large of all Dutys of Love
& humanaty which we are to perfor to others should be so
silent about this; again the practis of the Saints refutes
this we read of Abraham his buying of a Cave to bury

[illegible] we have the [illegible] at [illegible]
[illegible] but not a word of a Sacrafice offered [illegible] prayers [illegible]
[illegible] from purgatory, when God in the Book [illegible]
[illegible] for all the Sins of his peopel no Sacrifice for Souls of their
[illegible] freinds in purgatory. The prophets the best inte-preters
of the Law when Comending the offices of Love & piety to the people
no word of that Duty So much Celebrated by Romanists of offering
up prayers for the Souls of their Dead freinds, in this pleace of torment
The apostle ~~[illegible]~~ writing to ye Thessalonians Concerning mourning for the
Dead Comforts them with the hops of ye resurection but agreeable to this
Doctrine he ought to have Sayed pray pour out Tears Do penance for ye
~~[illegible]~~ your pay money for masses, that So the Souls of your Dead
freinds may not be long tormented in ye painful place this Doctrin
is but a Novel in for ye Dionesious whom they Call the Areopagit
[illegible] proposd the question why the Church offer prayers for the dead
he labors to give many Reasons but not a word of purgatory [illegible]
he Credited it he would Soon have given it for a reason yt the Souls
might be Delivered from it, This Doctrin is Derectly repugnent to the
Scripture in John 5.24. whosoever hath my word & believeth on him Shall
not shall no pas into Condemnation but passeth from Death ~~from~~ unto life
now if Christ says yt believers shall pas from Death to Life how can
they say that thos who Die in faith must pass into the torments of
purgatory, again Rev: it is said that them which Die in the Lord they rest
from their labors & ~~their works~~ but how can those which are a burning
in the fire of purgatory be said to rest from their labors the example
of the theif on the Cross is Counter to this opinion for Christ says this
Night [illegible] not in purgatory, but Lastly it is Contrary to that
perfection of Sanctification which will be Confered upon the Saints
at Death when the Lives as well as the Dominion of all their lusts
shall be taken away when all guilt and maculation shall be taken
away & they made meet for the heavenly inheritance no say the papists
there are Som impurities that is to be purified after Death by the fire
of Purg: Contrary to that text as the tree falleth So it must Lay there is
no Device in the Grave, again it Derogates from the perfection of Christs
Satisfaction, for Christ is said by his one offering to forever ~~[illegible]~~ have per-
fected them that are Sanctified & his blood Cleanseth from ~~the [illegible]~~ all
Sins both as to guilt & filth but the votaries of the Roman Church
Cry out that wee must be purged from many Sins and Stains &
perfected by the fire of purgatory when John asked the ~~angle~~ angel
who are these he received this answer these are they who have
followed the Lamb through many tribulations and washed their Robes in
the Lambs blood of Life not purified by Suffering in this place of
purgatory. from what has been Delivered we may be informed
of the error of all those who Deney a Resurrection will Shall Say
[illegible] in this inference but they er not knowing the Scripts
& the power of God. for ~~[illegible]~~ exhortation Let us Learn So to know
Christ and his Glory here ~~[illegible]~~ by faith as yt we may enjoy him
forever, Do [illegible] be exhorted wait with patience & Comfort for this happy
[illegible] & not only they but ourselves also who have ye first
fruits of the Spirit wee ourselves groan within ourselves
waiting for ye adoption viz the redemption of our bodys

[illegible] [illegible] when [illegible] [illegible] [illegible] day of
manyfestation cometh it doth not appear what wee shall be
comfort our selves in this that when wee come to die [illegible]
will to shew us heaven when justice puts that old sentence
against us Gen 2. 17 Let us confront it with Christs words
[illegible] in life wee should provid for death it is good to have our [illegible]
forth [illegible] Cane a dying man have a sweeter meditation [illegible]
Christs words father I will that they which thou hast given me
where I am wee know not when wee may go down to the chamber
of Death become a feast for wormes & when we come to make
our wills wee ought to look to Christs will father I will &c
from the 3d head which was to prove it to be the [illegible]
[illegible] of the elect to behold Christ's glory first from the place
2d from the manner of introduction 3d from the [illegible] & from the
4 from the intimate union, which will be betw[illegible]
entertainment 5 from the manifestations wee may infer for
it then & Christ 6 from the [illegible] his heart came [illegible]
information first the Love of Christ
[illegible] till wee be in like Condition with himself Luke 22. 30. ye shall
eat & drink at my table in my Kingdom 2d wee may infer the gross
mistak of sinners in what happyness is or wherein it consists
men are naturly looking for it but few obtain it some place it in
wealth, some in honor some in health others in the right regulation of
passions & virtuous course of life but Christ pleaces it only in the enjoy
ment of himself and his glory 3d wee may be informed in what
wee ought [illegible] to delight, [illegible] to wit in the presence of Christ
wee ought to seek to enjoy his presence in ordinances this faith [illegible]
as for me I will behold thy face in Righteousness & shall be satisfied
when I awake with thy likeness this is heaven begun to be familiar with
Christ in prayer & hearing Let us [illegible] give him a [illegible]
[illegible] our selves when wee are left to come to god, for infor
mation Let us learn to be willing to die why should wee be backward
to go to Christ would Christ pray for an inconveniency wee should
his company he [illegible] but [illegible] desire our presence for
over our [illegible] [illegible] wee may be happy Love [illegible]
from heaven to [illegible] us he thought of it before the world was
Prov 8. 31 my delights was with the sons of men he longed for
the time & said when will it come wee are to remove [illegible]
earth to heaven from conversing with men to converse with
angels and glorified spirits why so loth to remove; when Jacob saw
the wagons come to to carry him down to Egypt to his son Joseph
his spirit revived how much more may a believer rejoyce & be
revived when Death comes which like a wagon will carry them to their
fathers house; may they not lift up their heads for the day of their
compleat salvation draweth near from the last head for informa
wee may infer that the glory of Christ is an affecting sight Abraham
the day of his incarnation afar off & was glad old Simeon saw him in
his infancy & said it is enough Zacheus climbed on a tree to see him
the Apostle says whom having not seen yet believing ye rejoyce
with joy unspeakable & full of glory to know him in the word is
lovely but what will it be to see Christ in ye midst of angels
& saints face to face he will [illegible] manner of person then
ever wee thought for an use of trial did wee ever
see the glories of god in the face of Christ [illegible]
of the person of Christ then were our affections [illegible]

[illegible] Cheifest Study to Se Gods face [illegible]
[illegible] desired of the Lord and will seek to obtain, that I may dwell
[illegible] of the Lord all the days of my life to behold the Beauty of the Lord &
[illegible] in his temple this was Davids / wherein moses [illegible] if I have
found grace in thy Sight I pray thee go amongst us, as a
man when he loves any object he delights in he always Loves
the Company So the Sight of God has this effect that a man Cane
[illegible] wiht out his Company

Sermon 2d Cor 5 21 for he hath made him Sin &c
by me John McCallay / in ye words wee may notice
first Something implied it is our Sinfull & perrishing State
by Nature 2d Something expressed, which is the way of recovery
by Christ for he &c where wee have Noticeable ye Connection
of this with the forgoing in the particle for it may be designd
to be an answer to Question the apostle hade in ye forgoing
been intreating em to be reconciled to God i.e. to receive ye
way of reconciliation by Christ they might object you have
declared all under Sin & God to be our enemie how then shall
wee be reconciled to God to which he here answers your sins as
to guilt punishment are taken away from you Laid upon Christ
ye Law being & justice satisfied righteousness prepared for
you, your reconciliation with God wrought out Nothing Left to you
but to receive the Salvation for he hath made &c again you have
ye author of reconciliation, in the pronown he which is God
[illegible] who as for the whol trinity or as some by God here
understand God the father ye first person sustaining the wrongs of
ye injured Diety he was the principle person wronged [illegible]
[illegible] his anger against us ye Reconciliation is principaly made
to him as the first Creation is appropriated to God ye father so is the
[illegible] appropriationes we may notice the meritorious
of our reconciliation to God that is Jesus Christ meant in the pro-
noun him, [illegible] how it is yt he becam our reconciler by his
substituting himself in our Law room & Stead & ye father his
imputing our Sins to him he hath made him to be Sin for us who
[illegible] have from the inocence of Christ asserted to guard ag-
[illegible] mistakes he knew no Sin no inherent polution or impurity
[illegible] he made much Sin by imputation again wee may Notice ye
end of this imputation first finis Cujus is that wee might be
made righteous by imputation for wee are righteous the
[illegible] ways it he was a Sinner not inherently but imputa-
[illegible] again wee have ye righteousness Denominat by which
we are mad righteous it called the righteousness of God
[illegible] what Reasons wee shall enquire after next wee have
[illegible] ye persons for whom this reconciliation was wrought
in the pronown wee all the elect all believers Lastly you
the way by which they come to Look upon as righteous
this righteousness & it is by being united to Christ by
[illegible] yt wee might be made the righteousness of God in him
being in him by faith might be possesed of his righteousness
to Legaly righteous becaus mistically & Spiritualy united to

[illegible] [illegible] of God is ye Author of Reconciliation he hath
made him to be sin for us,
Doct 2 yt tho Christ had Sin imputatively yet he had none inherently
who knew no Sin
Doct 3 the Righteousness by which wee are Reconciled to [illegible]
is a precious one ye righteousness of God
Doct 4 our being accounted righteous in Gods sight [illegible]
from our union to Christ yt wee might be made ye righteousness of God in him,

Doct 5 it is by our Sins being imputed to Christ & his righteousness to us yt wee are Reconciled to God, he hath made him to be sin for us who knew no Sin that wee might be made ye Righteousness of God in him, method first Shew how our Sins are imputed to us, 2d Shew how Christs righteousness is made ours 3d Show why Chris righteousness ~~to~~ imputed to us is Called the Righteousness of God 4 Show how wee Come to be possessed of this righteousness last apply.

for to make a ℔ aqua Calcis

℞ Rock Lim ℔ 1
ad to it aq: fon: 8 qts
misc [illegible] disolve in vaso fraeplo hor: 24
decan it bottle Cork & drink it pro usu

July 29th 1758 received from George Mitchel
the sume of — — £ s d
£ — 18x — 10 — 9
The Same day — 1 — 6 — 1
11 3
5 4
Novbr ye 23d 1758 — 1 — 4 — 11 — 9
Given 4 shillings to a disputed hearth money
for ye heirs of John McCrum by me John McCoy
Remains Due to Mrs McCrum 24-1-5-3

August 11th 1759 Recd from John McAuly
the sume of twenty four pounds one shilling
six pence halfpeney in parte of 2 year and
A half Rent Due at May fifty nine for
his holding in Cavanagrem by me
Isbela McCrume Administratrix to
John McCrume Late of Cavanagarvan
afforsaid — — — —

Isbel McCrum £24-1-6-3

Remains —) 3-10 (

[illegible] Come to Deduce some inferances from [illegible] [illegible]
us and how wee should embrace ye Cross of Christ [illegible]
ingly not as an evel thing but as what [illegible] [illegible]
& thus Christ says [illegible] will be my [illegible] Let take up my cross
very heartaly & wilingly 2d it informs us how wee should bear [illegible]
& that is [illegible] & patiently & waited for ye Lord my [illegible]
yet [illegible] & the spirit saith it is good for a man to hope & quietly wait for
Gods salvation [illegible] no affliction for the present is joyous but grievous
as they are [illegible] works a [illegible] end to [illegible] to bear them [illegible]
fantly thus a man that hath an ulcerated Limb which endangereth
[illegible] will Chearfuly suffer an amputation rather than hurt his
body when he Looks to pain which he is to suffer in ye operation but
he [illegible] the health which is brought to him thereby he quietly submits
we Come to the last Doct: which was that ye peopel of God were
poor tossed & afflicted peopel. [illegible]

A Sermon on Ezek 33, 9

Turn ye turn ye from your evel ways for why will ye die o
house of Israel. this Chap from ye 1 to ye 7 ve contains an accoun[t]
of a watchmans Duty from ye 7 to ye 20 Ezek is paticularly
admonished how to behave & what to say the foregoing Ch[ap]
this verse Contain a Derection given by God to the pro[phet]
shewing him what motives to use to encourage them
In ye words: Now read wee have first an exho[rtation]
given in the words, turn ye turn ye 2d wee have [illegible]
it is they are to turn from their evil ways, 3d wee [have]
the event & end to which they are to be Brought [if]
persisted impenitently in their sins, viz / Death 4
a Question proposed to them why will ye die o house [of Israel]
first we Notice an exhortation, ye Duty exhorted to is ye of Repen
tance here called a turning because it is the way wee [illegible]
sin to God from whom wee by wicked works have [illegible]
faln, 2d wee have from what it is wee are to turn from our [illegible]
evel ways both of heart & Life we are to turn from Love & pract[ice]
of iniquity, 3d wee end & event of sin if persisted in viz Death
in its utmost Latitude Spiritual Temporall & eternal. 4ly wee
a Question proposed to shew them the foly of their Doings
and to affirm yt they hade no Cause to persaver in the ways
of their own Destruction, why will ye die o house of Israel.

Doct, yt as it is the Duty of Siners to turn from their evel
ways to God so they have the utmost encouragment so to do
they have Gods Call invitation so to do, ~~in~~ method first enquire
into what is implied in the words of the text, 2d speak a littel Conser
ning the Duty of Repentance, here spoken of & exhorted to &
3d give some of the motives which is Laid down in Scrip: to
encourage us us to Repent & Lastly make some application
we return to the first head in this method which was to
what was imported in ye words, first it imports that man at first had
his face towards God in his first Creation he had Communion with God was
created with ye Law of God written in his heart & was capable to obey
it 2dly ~~it~~ the words turn &c imply yt man is Now Gone a way from God
he heath his face turned another way than heaven ward man by breaking
Covenant with God he obliterated very much yt Law which God Created in
him rendred himself unfit to know or obey God his understanding dark[ned]
his will perverted that beauty & hermoney in all his passions [illegible]
disturbed, 3dly it imports yt man is Gone fare away from God
the Call is doubled turn ye turn ye the Prop Is: saith [illegible]
sheep have we gone a stray & David saith thy servant is
like a lost sheep, 4 it implys yt men are [illegible] & unwil[ling]
[illegible] calls [illegible] to turn [illegible] [illegible]
[illegible]

[illegible] which pertain to our salvation & the [illegible]
[illegible] imployed in & atached to their sinfull ways as the child [illegible]
[illegible] is busied about aney thing [illegible] with it therfor
[illegible] easely diverted from it, wee are said to Roll sin under our tongue
[illegible] mercefull, & it implys yt men in a Naturall state [illegible] of sins
death freely they will [illegible] for the [illegible] Chooseth evel as it is such
yet the understanding being Darkned takes evel for good & the will
following the Dictats of the understanding wills Sin tho evel in it self
& productive of very bade Consequences as aparently good, & the [illegible]
[illegible] of mans great defect & impotency Lieth in the will they will [illegible]
[illegible] Christ saith ye will not come to me yt ye might have Life but Chose
darkness rather than Light, wee are said to hate Life & Chose death
so wee see the principle part of effectual Calling is to renew our will
to make them willing in day of his power, & it implys yt men do
not Rationaly when they follow the destructive Courses of sin they act
against the Laws of self preservation, against yt Desir of hapiness
[illegible] which is in the Natur of every man, the mind of man doth [illegible]
naturaly Covet error & inclined to Sin, so thire is an enemity of the faculty
this inclination to evel & that continualy argues the will & affections
to be sadly depraved, when ever wee do aney sinfull thing wee
[illegible] Nature we act repugnant to our [illegible] which checks sin
[illegible] & contradict yt first principle within us Depraved minds
[illegible] obey the suggestions of satan & our own [illegible] a Defiance to Reason befor he
[illegible] wicked [illegible] was first [illegible] is not a most reasonable thing
[illegible] & forsake religion, [illegible] our beings at whose pleasure
[illegible] love our God who gives us our beings [illegible] not most reasonable that wee
[illegible] wee subsist is not most reasonable in so doing wee secure
[illegible] to Glorify him seeing yt man hes running to
[illegible] the words import he hath so maney motives to
hapiness, & falsely seeking it elswhere that the way
[illegible] but lost the road [illegible] Chambers of Death & Destruct-
[illegible] Leads straight to the Chambers of [illegible] the day thou eatest
[illegible] is the Consequence of sin in all for all have sined
[illegible] Death passed upon all [illegible] mind reprobat
[illegible] in a blindness of mind reprobat Conscience, hair
[illegible] affections [illegible] Death which is the
[illegible] of sin eternal Death for ever is Likways
[illegible] this is the [illegible] the body from God for ever
[illegible] the wicked is said to ~~be raised~~ go away at the
seperation of [illegible] sin
the wages of sin to everlasting torment, wee Com to speake to the
[illegible] first exhorted to ~~wit~~ Repentance & first it must Come from
the Author of every good & perfect gift it is not a herb [illegible]
Natur's growing, not a production of Depraved nature produc[illegible]
[illegible] thus yt Apostle saith what hast thou which thou
[illegible] when he will, but more partic: yt Author of it is a [illegible]
hast not received [illegible] on yt ~~text~~ except ye repent ye
but see of this head in yt 2d head which was to give some of the motives
wee go on to yt 3d head & first the Scriptur Comands
in Scrip: to excit us to repentanc [illegible] hearts &c again the Scriptur
motives so Joel 2,13 rend your hearts [illegible] repentance they shall [illegible]
promises are motives to excit us to repentance is another motive wee are
[illegible] the example of yt Saints [illegible] of the flock Now wee see all the
called to go out after the footsteps of the flock
saints to have trod in this steep of repentance as ye Israelites
valey of Bochim Jud 2,1 Manasses repented when in Bonds the
Prodigal & David & maney others walked in this way of
repentance, another motive to move us to repentance is that sin
is an evel thing yea the fountain of all Natural evel & therfor
wee should repent of it, 4 motive is that wee may by
repentance be brought to see what evel & bitter thing sin is
what it is to fall into yt hands of a Living & sin avenging
another great encouradgment for us to repent is that
[illegible] so appointed it that are to fly from eternal wrath
[illegible] of faith & true repentance as such [illegible]
[illegible] see [illegible] for [illegible]

Callan
~~[illegible]~~

		1 — 1 — 8
		~~[illegible]~~
[illegible] Jordan		2 — [illegible] — 8 — 0
Thos Kenedy	-7-19-3	0 — 2 — 8 — 0
Jno Kenedy	17 7	0 — 5 — 5
Elenor Bealy	9 4	0 — 1 — 4
Daniel Boid		0 — 5 — 5
Hug Mc[illegible]	1-1-3	1 — 2 — 9
Jno Smith		0 — 4 — 4
Jno Kracy	R.	0 — 3 — 9 — 2
		7 — 19 — 11 — 0
[illegible] Mossey		0 — 2 — 7 —
Jas McCallay		1 2 9
Jn McCallay		1 2 — 9
Jn McCallay		0 — 14 — 2
Jno Lapey		0 — 2 — 2

August ye 23/60 Given to Robert McClave
the folowing speces of ~~[illegible]~~ seven guneas
one pistol & ~~four~~ five Shill & four pence

August 23/60 Received from
John McAuly the Sum of £9-2-8
by me

[illegible] for money received from
for one years Rent Due at [illegible]
Received from Jon: Little —— —— [illegible]
from John Cronson —— —— —— [illegible]

10—0—0
10—1—8—9

—— 7—11—7
8——18

The Part of Cavinagarvan Set By Jno
Mc Crum to Wm Mc Auly Contains Includeing
The Ground under the Houses and Gardens &
Street thats to Say the one half of them the
Numbr of Twenty two Acres and three perches
Irish Measure Survey'd In March ye 26:175

Rent at 11:2 p Acre   Jno Smithe

Comes to 12:5:10 yearly

10—0—0
12—2—8

3—1——

Lectr Cl ff 21st Day of December

our general method are from the Effect to the Cause and
yet we may often argue apriori & posteriori we know
Character [illegible] apriori we Come to Conclude how a
Comon journey your
Would act with such a man by day however we may arrive
at the truth of absolute propositions which are
known by the relations between the terms —
either affirming or denying of the whole is greater
than any of its parts But we come to the knowledge
of propositions Although we dont observe any ca-
tion as Hannibal Conquered at Canna we alle
to the knowledge of propositions by evidence app
the powers of the understanding there are many
propositions we give our assent to by the power
of the sinces by which we come to the notion of
Externall objects ~~bodys of~~ By Certain organs —
therefore it is by the Evidence of our senses
that we Believe our own Existance all which
rest on the ~~[illegible]~~ authority of thi senses —

ough these arise arise from an uniform Cours
of doing well therefore they were implanted —
within us By our great Creator and are the —
Best gifts we can Enjoy on [illegible] ———

Every thing seems to declare that his government
is much more Extensive than we Conceive —
our soul is not necessarily Conected with our Body
for suppose that we survive our disolution we may
Be under the government of that being that governs
now we must go throug many revolutions Before
Be fit for the administeration of any Important
Duty therefor the various seens and Changes we
must undergo between Childhood and Manhood
suggest to us that hereafter we shall have more
Needs for these relations stations and shall have more
and better means to Improve ourselves ———
our present state is a that of tryal subordinate
to another state of full and Equal retribution
the pleasures of some have not been ———
spent —

[illegible]
[illegible] lly these that they [illegible]
[illegible] would [illegible] and [illegible]
[illegible] to act [illegible] against his own [illegible]
[illegible] Every man is affraid of a [illegible]
action as it is contrary to his nature
[illegible] he imagines that the [illegible]
of the greatest Cruelty would appease the
[illegible] Deity and he again would buy the [illegible]
[illegible] the favour of the Demon ——
Men will do things for the sake of their
country that they would looke upon with
Distaste and Abhorance at other times and in
other places the minds of those that are being
engaged in any action they form wrong judgement
in respect of conduct the moral faculty is
then incapable of doing its duty but when they
are at leasure the will condemn the same
In others which he conived at in himself
And he may thus correct the mistakes that
have arisen in himself when he sees them
In others but if his conduct have been wrong
When he places himself in the place of his
Neighbour He will then be led to judge
[illegible] himself as he would [illegible]

Wherein [illegible] consists

there is fitness in conduct or the [illegible]
free agent it is evident that every moral agent
must have reason and understanding and
he must be capable to judge what will hap-
pen hereafter from his experience of what
is past and if he cannot [illegible] it capable of
performing any action with any certainty
whether it be right or wrong as our forefathers
confiscated a millwheel because it had killed
[illegible] under the name a Deodand and a [illegible]
of [illegible] passed sentence on a hatchet ___
that had fallen on a man and killed him and
[illegible] that it should be thrown into the
sea [illegible] can condemn a child because
he is ignorant of things that are past and
[illegible] what may happen hereafter from
his experience and a moral agent must
also be free we do not praise a man that
[illegible] great action when he cannot
avoid it every action that we either praise
or condemn is something that is in the
power of the agent for when he doth some
[illegible] action when he cannot avoid it the
praise belongs not to us for we are
[illegible] person only the thing
[illegible]

for in all the prospects [illegible] purpose and the mind is affected [illegible] well and the will by his desire and his desire by the agreeableness of the thing Necessitarians and they distinguish between moral and Natural actions and say that mo actions are voluntary actions and that the physical which things attend in consequence of the action or those second actions that follow on the performing of first

Metaphysical class — — — — — they have been called subsequen of the simpler senses senses as they must have some dependence on the primary and internal senses as the mental an object presented to the external eye [illegible] can have any judgement concerning its beauty and all the other senses depend chiefly on the powers of seeing and hearing and and feeling the beauty of the thing there are powers beyond we feel what is the nature of things —

mercy is the exertion of any free agent — The powers are the powers that desire and and these are inserted in the constitu [illegible] the nature and constitution of spirits that are beautiful and in the

[illegible] contemplating of these [illegible]
[illegible] it is not any where in [illegible]
[illegible] agreeable beauty [illegible] possession
the feeling any pleasure in the contemp-
lating of these objects and the [illegible]
I do not mean one beauty but many
[illegible] in this effect of giving pleasure —
so in any object there is certain shape size
[illegible] to make the thing agreeable and they are
all natural that is those visible marks
that without any of the art or industry of
man are the occasion of the agreeable
sensation in the mind of man as there
[illegible] in their various works
By the works of art is meant the works
of man on any object that may be propos-
ed a picture a landscape or a poem —
so they are of the greatest ornament
some things have the power to hurt the organ
that perceives them they are disagreeable but
those that directly affect the mind and are
justly proportioned to the [illegible] and
[illegible] then it may warrantably called
agreeable and are productive of much —
pleasure so there are many disagreeable
sensations in our passions as those that

raise desire — but those which happen daily
are agreeable and excite none of them disagree-
able emotions — Emotion although there
be nothing in the mind that we can ascribe
to our external motion but we experience
the sensations of hunger and thirst
of the Emotions which characterise that
actions that do not arise to the same degree
fifthly that those that excite passions &c. —
of that power that calls forth the external
in reflex senses I considering the~~ir affections~~ the
~~in their effect~~ by the final end of these —
the first is the reflex sense of novelty which
is that sense of being gratified by new objects
and they produce not only natural but agree-
able Emotions when you apply it to the
object it is the quality and not so much the
quality of the object as it is the quality
or state of the spectators mind and it
is no inherent quality of the object it is
an accidental quality by the spectator —
but it is not the first seeing of the object
that will excite any movement of the
mind as the leaf of a tree a pile of grass
but there is it there are 2 circumstances
first those that we are not acquainted

[illegible] they must have uncommon degrees
of these qualitys and they must be not
familiar to the spectators mind
to those that have an common degree of beau-
ordinary quantity which is singul- a

Sublime

those objects that excite in us the idea
of [illegible] the sensations that they have
[illegible] are more disagreeable than even terror
itself it is not in the immediate perception of
the objects that we are in danger but when that
we are at a distance from them we contemplate
them with pleasure and every man must find
himself interested for the man that suffers on
it possesses him in danger of suffering lead silence
interrupted or interrupted by disagreeable sounds
and when there is no body nigh then we have a
most [illegible] where we may contemplate the
helplessness of ourselves in these places where any
have disagreeable appearances we would have much
uneasiness when we see those things that are
from us, pleasing them the mind has not time
to cast a transient glance on those things
if we have any acquaintance with those beings that
threaten danger we will immediately [illegible] —
but if we are unacquainted with them we [illegible]
[illegible] to draw nearer that we may gain

from the extrem of the thing there is avariety of pleasure in riches honour &c and there is avariety of pain in the persuing of these things he must suffer much grief from loſses for the Imagination it Lively and frequently represents the Lose as if it was much greater than what it realy is but from his perſuits he aught to Learn the various diſappointments and loſses that are Liable to attend such perſuits for then he is prepared to meet the worst with becoming fortitude the Virtuous man hath much pleaſure administred to him from the way in which he has spent his Life and still farther he is aſsured of the Divine favoure as much of our pleaſures ariſe from affection so moſt of our pain ariſe from the same source for as we are happy in the Enjoyment of these that are dear unto him he must of Course be greeved when they greive and he muſt feell much trauble when and anxiety of soul when they are taken away from Human that is angary can be happy at the same time and this pain ariſeth from ourſelves a man of Integrity may Laugh at the frown of fortune but the Villian is shocking to himſelf

Metaphisicks [illegible]

have [illegible] which the faculty of Imagination proceedeth on one Conversion set of Ideas unto others (And these are the Social principles of the mind without any Command or directions of the will when the mind is not occupied by any object that may lead from one object to another or when the person walketh in the field the mind has then ceas to think but memory will bring to so many objects that have been agreable or disagreeable unto us or when the day is over and Night draws about her humid Veil then the mind may and most frequently is occupied with the thoughts of the days work and these differ according to the various powers that different persons have in their minds yet the the similiarity that takes place between objects or Ideas is on of the Laws that will Lead his Imagination from one Idea to another and this is the reason that similar storys are tould in company there is different degrees of similitude and that is when the object resemble another in one thing and not in others and that is very general in all things and this similiarity is one of the of Laws that Lead the mind from one thing unto another this is done = when the mind is under no Embarrasment and free from many things that might disturb it

this may be observed in all companys
here there may be seen such a variety in
the [illegible] as may demonstrate this in a
very clear light for the mind will take hold
of the slightest that the mind can conceive
of like the man who could not see a sandglass
but he would think of schooles and birch
But the contiguity of those various objects
as when we look on a landscape we at one time
admire a river a house a wood and soon with
all the vast variety thereof the same thing
may be said with respect of time as when we
remember the events that happened at any
time we also remember many other events
that happened at the same place about the
same time and all the particular cir
cumstances and it is the case with many
people when they begin to tell a story they will
not only tell you the place where it happened but
also when and all the peoples names that were
there with all the different storys that
were told by the different persons assembled
but the ideas that we have are frequently
concerning things that are in a different
state from what we are in thus we
see that men in sickness are thinking

most commonly of health and those
that Enjoy pain are allways Meditating
on pleasure but this dont suggest as the
in health we are allways thinking of
sickness —— But there are bounds of relat
between things thus there is a Contrast
between a Large horse and a little one
but there is more between a Large horse
and a little man we may Contrast a 1000 ship
to a spike but you cannot Contrast something
to a minute do these laws account for these things
and dos the Hypothesis Explane the whole of the
phinomina Every relation naturally suggests
the Constituent parts or objects as the relation
between the whole and its parts and the mea
to the End and yet there may be some the
Inexplicable that it is Impossable to trace
the connexion between the Idea and the object

Rhetorick

in order to Excite any passion of the mind the
orator must produce those things that have a tende
to Excite that particular passion and not only
this but there must be also something
premised that may clear up the way for
the proper introducing of that which you
have a particular Notion of ~~[illegible]~~
raising that particular passion
with

the orator has first to do with the paſsions
of his audiance and though that the object may
be absent from the senses yet by the i-
magination they may be made present
as the lover may suppose that the darling
object of his wishes is realy absent (Representia object) yet he may
imagine that it is present no distant
object can rais any paſsion of the mind —
unless the orator endeavours to hold it up and
the should Endeavour to hold up the object —
by their peculiar and their natural quality
the Imagination is not qualified to hold at
general objects as the general mentioning
of broils or of battles but by singeling
out any particular person and shewing
his various changes from one situation to
another one one flushed with the hopes
of a complete victory and at last led away
captive you would rais the pity of your
audiance to a wonderfull hight ~~of other~~
as if the orator was to describe pity by the danger, he
must not let the Idea ~~might not~~ slip
one moment from the Eye and ~~[illegible]~~
also shew that there is no manner of
hope and the ground of on which they stand
is surrounded with Enemys on all sides

a an orator yet wanting to raise the [illegible]
the audience the fear of everlaſting deſtr
says if I should open the gate of the infern
region and there shew to you the vari
torments of those that are damned and
let you hear their weeping wailing and
their gnaſhing of teeth through [illegible]
oh would you not on a sudden change from
your sinfull practiſes and turn to that
God by whome you Exist and from whom
you receive every good and perfect gift and
salvation through Jeſus Christ ———

In what Ever manner the orator intends to raise the
paſsions of his audiance he must single out things
that may be most suitable to his intention for the
orator Cando nothing to the Imaginations of his audiance
but he must condescend to particulars and so a perso
sitting imagined that he would discribe the state
of those men to nothing in particulars [illegible]
he chose the captive for his subject and said that
he stood at the door of his cell to draw the picture
of this miſerable creature and seen him setting
on straw and heard his chains rattling on his
Legs and Conſidered his blood had not been
moved with the Weſtern breeze for the space
of thirty long years his poor children
were no more for want of food and the

The Nature of gospel holineſ

In a Sermon upon ye 12 Chap of the Heb: and
14th verſe & Last Clause of yt verſe

Follow peace with all men and holineſs without which no man ~~A~~ shall see the Lord

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In the word of God wee Not only have a Compleat system of Dogmatick & polemick Divinaty but likeway famous Rule of Ascetick Divinaty or Christian moralaty, such as for their own Natur tend to perfect our Nature & Compleat our happines they are recomended as fully and upon more Noble Considerations than any system of Ethicks to be found this verse Contain in few words the whole of Christian moralaty, the first part Contain our Duty to men sumed it yt of peace all ye relative Dutys wee to others being Compendized in that of Con unanimaty, & Comfortable Condeciation in all things God & Lawfull ~~& to~~ both in Thought word & Deed as fare as our Dealings & Converce with men may extend & thus ye Commanded to folow peace with all men ye 2d part of the verse Contains our duty to God viz holineſs yt is wee are to folow after a habit and fram of heart which becoms us to have towards God enjoying a puraty from all spiritual uncleaneſs & having a Conformity to ye holineſs pecular to God this holines is ye Quinteſsence of all the Greaces of the spirit 3 ~~ste~~ wee have the way wee should persue this holines not Carlesly or in a Languid way no our endeavour after it should be real ernast & unwearied ~~and~~ our Labor for ye pursuit of it Constant & Parmanent for so much ye verse imports 4 wee have the Neceſsaty of this holiness yt without it no man be his other atainments ~~be~~ what they will if Destitut of this Gospel Sanctaty is in any Capacaty either of faith or vision to se the Lord he ~~can~~ have no union or ~~Comunion~~ Comunion with or fruit of God in Christ ~~either~~ Neither in Greace nor Glory 5 it is implied yt all yt have this holineſs shall not fail of seeing & enjoying God as their God both here & here after

Doct: yt as all that have this Gospel holines shall ~~un~~ Surely enjoy the favour of God here & hereafftor So them are Destitut of this princaple & still remains So shall Never see the face of God in mercey

Folow holineſs without which No man shall see the Lord, both parts of ye propostion is prove from the text with other scripturs God's salvation is said to be near to all that fear him & he is near to all yt Call upon him in truth & in Righteousneſs but he is said to send the wicked to eternal punishment & turn ye nations to hell yt for get God by multis alies –

Method

First Shew what a true Gospel holiness is by which wee Come to enjoy God here & in the world to Come Second Shew who they are yt may be Said to have this holiness Thirdly Shew how wee Com to ye favour of here & Salvation here after by this ~~Salvation~~ holiness 4thly Shew who they are yt may be Said to be Destitut of this holiness Fifthly Shew how the Come to mesery by Their iniquty Sixthly Shew in Some few things their misery here expressed by a not Seeing God & Lastly apply,

the holines I am Now to treat of I Call a Gospel holiness being Such as is set forth in it Such a holiness as must flow from our having by faith Closed with ye Grace tendings Contained in ye Gospel, but first it is not works Done in obedience [to] the Law as a Covenant of works in order for Judification So adams holiness was not Gospel holiness his flowed from his own Natural power from a Prencaple Concreated with him his was to be intire in parts & Degrees it was only to be accepted with God for its ~~exact~~ Conformaty to yt Law not only moral natural but moral posative he was to Do for Life & expect Life for Doing this holiness was to merilorous by vertue of his righteous actions & Supposing Adam to fail in Least either in matter or manner was to be wholy rejected & he Lost as to yt Dispensation which he then was under Adams holiness as to ye fruits & effects of it were to reach father then himself for they were to Stand and fall by him (his posteraty) So Adams holiness was Different from ~~our~~ this holiness in all those respects, this holiness must flow from a supernatural principle implanted in our Natures when wee by the Grease of God are renewed again in the Day of Conversion, our obedience tho it is to be perfect in parts as it must be universal Subjectively & objectively yet is not perfect as to Degrees whilst here our obedience is to excepted of from its being performed with the merits of Christ thro his intercession our Sincer tho imperfect obedience will be excepted & rewarded & not for its Conformaty to ye Law or for our Sinceraty in the performance but for the sake of Christ ~~whose~~ intercession & merit gives worth to our imperfect services wee are not to work for Life but from Life given to us by Christ ye fountain of life & this is flow from our union in & Communion with him nor are to expect Life for our working by a Conection of merit or Legal pactio nor are wee to think the Gospel is a New Law or Covenant of works & faith repentance & New obedience the Conditions on mans part for Life as obedience was on Adam wee look for Life from our holines in No other way than as the means apointed by God to Lead to happiness thro Christ, and our holiness Difers from Adams in this tho maney times wee fail & Come short of Duty materaly & formaly yet our imperfect righteousnes is regarded for Christ righteousness Sake & tho fall away from some of our atainments yet wee Can not fall totaly a way from yt State of justification in which wee are the Seed of God & his Spirit abideth in us So wee Cane never be Lost again the fruits & effects of our holiness is not by Supererogation or federal representation to extend beyound but to terminat upon our selves, but again this holiness not Cerimonil holiness Consisting in a punctual obediance of some rites & Ceramonys it is true when those were Commanded by God the observance of them as pointing out Great things & when they were Done with the ey of faith Derected to the Antitype they became a part of that holiness Necessary to be performed but when there was only a bare observance of those rites however puntual Destitut of faith in Christ & accompanied with a Neglect & Contempt of ye Dutys of the moral Law both in ye first & 2d tabel then ~~they were~~ it was so fare from being accounted holines that it was an abomination to ye Lord thus the Prophet Isa reproveth the Jews of old & tells them yt he that offereth a Sacrifice is as if he Cut off a Dog's head & he yt offereth an oblation as he yt offereth Swins blood & that burneth incense as if he blessed an Idol, & Christ obraideth ye Scribs & pharisees that whilst they were Stricke observers of the tradition of ye fathers they made void ye Commandment & whilst they tythed mint Cummin & Rue they Neglected judgment & mercey the weigher matters of the Law.

ye Sermon upon Joh. 6 ve 54:55
He yt eateth my flesh & drinketh my blood hath eternal life
& I will raise him up at ye Last day: for my flesh is bread indeed
& my blood indeed

In ye words wee have some thing asserted & promised
The thing affirmed is yt who eateth his flesh & drink his blood
have Life & yt eternall where again takes ye state of grace
mentioned he hath Life & eternal Life 2d ye mentioning of
~~these~~ state yt flesh & blood of + 3d ye [illegible] eternal
eating & drinking all ye promise which shall be raised up at ye last
day his words being all Metaphorical wee explain [illegible]
& again wee may Notice yt wt is meant by flesh & blood 2d wt by
a ye eating yt flesh & blood as to ye meaning it is not ye
body as Consisting of flesh & blood but a fellow + in all his
and [illegible] as [illegible] are mediator 2d it respects [illegible]
of his humiliation wh he was subject to in that flesh & blood
assumed yt so he might be like us in all things save sin and [illegible]
his being made a Curse for us his being made [illegible]
of a Servant subject to humane infirmities conflicting and [illegible]
wt ye wrath of God his [illegible] and thousands [illegible]
with ye Divine wrath in ye obedience of his life & death his suffering on
ye Cross his [illegible] & what God ye Divine wrath
Could inflict upon him all this as Manifested to ye world in this respect
briefly wt ever xt as + did to satisfy justice & save sinners as ye
his flesh & blood wh we by faith feed upon it may allso signify the
gracious benefits wh he by his sufferings purchased such as peace
pardon & reconciliation 3d wt is meant by eating & drinking to be
a real eating & this bread is fitter for a Canabal than a Xtian
it is no other than a real Spiritual feeding upon ye flesh & blood of +
our Sav: thus explaines it in 35 v he yt Cometh to me shall Never hunger
and he yt believeth shall Never thirst as hunger is satisfied by eating &
Thirst allayed by Drinking so it is by Coming & eating of this bread &
drinking of this fountain of living waters yt the hunger and thirst of
a believing soul is satisfied Now as coming to him is ye same with bel-
ving upon him & eating & drinking ye same ~~with~~ believing Coming
so it is the same as to believe why is faith Called an eating
first our knowledge 2d from our approbation 3d from a delight
& from an [illegible] quality 4d wee have ye state of such
eaters they have eternall Life this ~~have~~ they have as grace is an immortal
seed saith yt have it hath a Life wh will Never Die but if it be
Taken for a Life of Glory they have ye seeds of it in a Life of grace
the dawn & beginnings of it here in ye right and title wh they have
to it in just, adop, sanct: in ye hopes of it the fore runners of it
they have it in ye promise wh is so sure as it were in possession
they have it begun in knowledge 3d the promise [illegible]
Contra [illegible] i.e. he hath engaged he will [illegible]
wh relation to believers in a special manner he raises others as he will be
the governour and judge of ye world but he will raise them as [illegible]
of his body he will raise up the wicked as a judge brings [illegible]
[illegible] prison to be judged and Condemned but [illegible]
so they may be glorified with and [illegible] by [illegible]
[illegible] whoso believeth in me as God and man [illegible]
[illegible] of sin & wrath pouring out my blood [illegible]
[illegible] by the same [illegible]
[illegible]

faith giveing him a present prospect of here and a [illegible]
Right and title to in ye promises & such a one being [illegible]
[illegible] Spiritualy & mistically united to me I will raise him
up at ye Last day to joy and Bliss 0:

[illegible] yt + represented in his meritorious obedience & sufferings is the object
of Saving & justifieing faith here wee shall only speak of acting faith
upon + as exhibited in a special manner in ye Sacrament
Method speake of this Sacrament as it is a representation & here
show wt it is yt ~~fa~~ is represented to faith in this Sacrament
2 speake of it as a Seal & show why Called a Seal 2d wt it Seals
3 whose it is 4 wt makes it a Seal 5 apply

1 it is onely faith gives this Sacrament its Signifying use one end of
this is it might be a Signum rememorativum ~~[illegible]~~ this do [illegible]
without faith it will be but a dumb show it is faith which
Serves ye soul thro the Several Steps of + suff & Lets ye soul See
him as suffering ye Divin wrath wch faith Cane Call back not only
to our memories but to our hearts & affections wt the father his appointing
him as a Saviour & Giving him for us 2 + his giving of himself from
& Substituting himself in our room & Stead 3 it Shews the fathers Love
+ his Love in giving himself as in [illegible] 4 + his Coming in ye fullness of
time and performing wt he engaged to do as wt his incarnation as his
being made of a woman Gal 4 + made under ye Law not only Ceremonial
but moral Law 5 it veiws his life of humility and obedience as
man of Sorrows and acquainted with griefs but more specially ye passive
parts with Cane enter [illegible] ye garden See him Sweating blood under ye
apprehensions of ye Divin wrath & Saing my Soul is sorrowfull even to death
it will Let us See him betrayed & sold for ye price of a slave it will
Carry us to ye judgment hall and let us hear the trial befor Annas
& Caiaphas & hear fals witnesses Swearing Sacrilege & blasphemy
against it let us See how he was dumb as a sheep befor her shearers
& opened not his mouth ye reason why + ~~[illegible]~~ by faith wee
[illegible] preast renting his Cloathes Condemning for a Blasphemer will See ye
will See by faith Some Spiting upon him others Smiting him upon
the Cheek & plucking of ye hair it represents his as mocked in his
prophecy who smote thee wee may See him Condemned by ye Jews
given over to pontius pilat governour under Tiberius & by him
[illegible] faith will See a Barabbas a Murderer & Seditious person
prefered befor ye Innocent jesus it Cane veiw him given over
to ye Cruelty of an Insolent and unrully rable and band of Soldiers
& they Stripping him and Cloathing him with a purple Robe putting
a Crown of Thornes ~~[illegible]~~ upon his head a reed in his hand & making
a mock genuflection befor him and Ludicrously Saluting him as
King of ye Jews faith Goes thro the Crowd of insulting Spirits
and Sees our redeemer Carrying his Cross upon his back
it Sees in this ordinance to Golgotha & veiws him hanging upon
the sorenes of his hands it Sees him Numbered with transgressors
hanged between 2 Theives it hears the [illegible] reproaches &
insults of a Condemning Rable some Crying [illegible]
[illegible] [illegible]

it a seal yet more glorious sights shows those it sees the
of justice sheathed in his bowels it sees him suffering ye frowns
of fathers face & cries Eloi it sees him making his soul an offering
for sin his body brocken & bruised by ye hands of wicked men his
soul bruised under ye upper & Nether milstones of ye divine wrath
there it sees God himself suffering in ye form of the servant
and the form of Malefactor Numbred amongst & reputed a trans-
gressor again faith in ye sacrament will see the Malignity
of sin 2d ye sinner Condemned & this Cup of wrath put into ye hand
of ~~[illegible]~~ ye son of God & him drinking it out to ye dregs thereof
your sins taken away God reconciled his holiness ~~[illegible]~~ vindicated
justice satisfied mercy streaming to sinners the throne redeemed
Death unstinged ye Devil Conquered hell subdued & ye Devil led
into everlasting Chains & ye price our souls payed & the Cov
ratified ye Conditions of it paysed & wee forever saved. this
be seen by faith but without this it is No more than a great
scene to a blind man The Diference between faith & sens
faith will excite a holy mourning all Nature felt a shock & con-
sion when the God of Nature suffered & shall wee whose sins caused
this be No ways affected our sins pierced his hands & feet how should
this reach our hearts your sins Nailed him to ye Cross & laid ye load of
wrath & sorrow upon him now should this produce in us holy sorrow
2d if faith be in exercise it will raise holy indignation 3d it will
exite a holy fear when we 4 it will raise holy joy 5 enflame
us with Love   Now it is faith ~~represents~~ sees all these things
2d of the sacrament as a seal & first why it is called a seal
2 wt it is affixed to 3d whose it is 4 ye faith in ye sufferings of
5 makes ye sealing office of ye sacrament
as to ye first why is it called a seal there are 3 uses of seals
first to [illegible] 2d to Confirm a mutual Covenant or agreement
between two parties in which they mutualy agree to a gree
doing ye one promise ye other to perform to which both parties
interchangably set their seals 3 it is for Confirming a will or
Deed freely & without Condition bestowed upon others in this
last sence is ye sacrament a seal the Covenant of grace as it is
not made with man but with Christ so it is given to us in the form of
a Deed freely conveyed over to us or in ye form of will Now as
a Deed or will is Confirmed by a seal to ye party this proves his
Right to those Contained in it so the seal of ye sacrament is affixed
to the ~~[illegible]~~ Covenant to assure believers ye they have a
Right to all ye blessings bequeathed to them by Christ so the Cup is said
to be the Cup of the New Testament again if wee Consider it
in ye promulgation of ye Covenant faith is required
to unite with ye ~~[illegible]~~ Covenant then it may be called as ye institution
God hath so Condescended as not only assure us by his word
but also Confirm it by this sign ye if wee believe wee shall not only have
a right to but actualy enjoy all those blessings procured & willed
by Christ to believers and fulfill it to those ... that have fled to him for refuge 2d wt it seals to
affirmed some who make ~~ye sacrament only~~ ye Covenant of grace to
be a covenant made with man in time & faith to be ye proper
Condition of it as distinct from a Covenant of Redemption
then as ye sacrament is ye seal of this Covenant so it is the com
of Covenant whereon God promises so many blessing upon
these Conditions on us & to be performed by us so they [illegible]
mean in most awfull and solomn [illegible]

[illegible] he hoops ye make a Covenant & Come to ye Table and seal it & not
[illegible] blank thus they make it a Seal of a Covt of works they say ye
this Covenant Seals Some thing on Gods part & on ours also upon
ours it Seals our faith and holy & pious resolutions for ye future as well as
our future which are Conditions upon our part but we rather chuse to
say ye the Sacrament Seals Something upon Gods part & declares something
upon ours it dos it seal upon Gods part it Seals ~~all it represents~~ all ye
the blessings of ye Covenant as peace pardon & reconciliation but
if wee Consider it ye Covenant in ye promulgation requires
faith as ye instrument of our inbeing in ye Covt then it Seals ye
truth of Gods promise yt if I shall believe thro grace I shall be
saved in this ordinance he gives ye believer a visible sign &
pledge of his promise yt as sure as wee eat & drink this bread &
wine as surely shall the person who feed upon him by faith be saved
eternally as sure as wee feed Carnaly upon these so surely shall our
souls be feed after a spiritual manner upon ye benifits purchased
by ye Spirit Seals internaly in ye Conscience if we do believe
& have an inbeing in ye Covenant 2d upon our it is Declarative
our true faith. for by receiving this ordinance we attest to God yt
we have true ~~faith~~ and dose believe in ye Salvation in it it declares
our Love our joy, it Strengthens our faith this above all other ordi
nances ~~doth~~ is accomodated to Strengthen faith for here X is set forth
crucified before our eyes 3d whose Seal it is it is Gods by his institution
& as it is affixed to his Covenant & it is faith in yt makes
ye Seal of ye Sacrament of use to our souls, & yet whether we believe
or not it will still seal ye truth of Gods Covenant & promise
yt those who believe shall be saved & so will be a great agravation
of our Condemnation if God not only hath promised happiness but
sealed his promise & yet Neither word work of faith Necessary
2d it will be a Seall both to believers & unbelievers to ye one it is
a Seal to Life & to ye other it is seal of Destruction it is never
insignificant
but it is faith which makes this ordinance valuable
in ye Elements set aparte faith sees X set aparte for them is bread
brocken & wine poured forth faith sees Christ brocken & his blood shed
for them is it given to em they see X given in ye Covenant as
theyr head are they invited to take & eat they hear God saying
of him this is my beloved son hear ye him do they stretch forth
the hand to receive this bread & wine then they Look up & say
Lord as I am now receiving this bread & wine so I am by ye hand
of faith receiving my blessed saviour as bleeding & dying
[illegible] in all his offices 5. they prepare the bread & wine to bee
Nourishment for the body & so delecdably [illegible] it so by faith
they feed upon the purchased benifits with inward delight
So it is faith yt makes the Sealing office of the Sac avaiable to
us application

Inference See ye Condesecion of God 2d the Necessity of a suitable
preparation 3d ye Great Need of faith

Sermon upon Heb 7, 25 to be preached at bally[illegible] ye sacrament Jun 5th

He is able to save to ye uttermost them yt come unto God by him
In ye words first a position 2d an Inference in ye position [illegible]
[illegible] the eternity of ye life of + in heaven he lives in heaven forever
the end of his living [illegible] of his priestly office he lives to make inter-
cession for his own [illegible] for them as ye word will bear In ye
Inference wt ye truth infered he is able to save 2d ye degree of this salvation
to ye uttermost i e to ye end of time or thro all difficulties or from all
things from which wee need salvation, or as far as wee can desire
3d ye persons who he thus compleatly [illegible] it is those who comes to him
they are described by their obedience they come to God by [illegible] i e they are
conscious to perform duty and obedience to God 2d from their faith they
come thro + i e their holiness is ye fruit of faith in + 2d they [illegible]
their duty & service thro + who hath said he is ye door ye way the
life 4 wee have ye connection of ~~position & inference~~ and this with ye
foreg[illegible] words in ye particle wh refer [illegible] ye conclusion of [illegible]
in wee have those for whom + intercedes not for all [illegible] but
whom he hath both made able and willing to come to God by him
Doct 1 + is an able saviour Doct 2d he is an allsufficient [illegible]
Doct 3 yt tho he is able and allsufficient yet canot save unbelievers
but only such as come to God by him Doct 4 ye sufficiency of + death
and prevelency of his intercession is ye foundation of his ability
To drive this ye doctrin I shall insist a little upon first to
speak of + intercession 2d of his ability to save which flows from it
as to ye first I shall [illegible] ye death of + & his intercession & wherein it
consists 2d wt is ye latitud of it 3 what are ye benefits which flow from
it as to ye 2d branch of ye Doct I shall first speak to wt makes him an
able saviour 2d enquire into ye evidences of his ability 3d show why he
may be said to save to ye uttermost or prove yt he is an allsufficient saviour
1st his oblation [illegible] Mediator [illegible] in a way of [illegible]
[illegible] as to ye opening of wt his intercession is wee must know yt
it is a law word borrowed from judicatures & signi[illegible] ye action of a
proxy or attorney either in defending ye rights of his client or
answering ye objections brought against him by ye plaintiff thus
+ is said to appear in heaven for us [illegible] not only ye
cause of his people but their names there he pleads their cause before ye
father so he is said to be ye [illegible] wt ye father and of this is [illegible]
character [illegible] duty is [illegible] to pray for another thus ye
apos commands yt prayers be made for all 1 Tim 2, 1 2d [illegible]
spirit of + [illegible] intercession for believers as Rom 8 [illegible]
by his holy inspiration [illegible] makes these prayers for us wh
wee make for our selves wee neither know how nor for wt to
pray as God sends him into our hearts to show us our wants
to raise our desires & put words in our mouths & teach us wt to pray
for as wee [illegible] 3d an official one authoritative [illegible] & this
properly belongs to + & he 2 fold in a state of humiliation & this
exaltation as to the 1st it is congruous to his debased state
in agonies under reproaches [illegible] death he [illegible] was
cries & tears & wh groans made supplications to God [illegible] strong
notwithstanding this his base and vile appearance Heb 5, 7 &
was not he regarded nor [illegible] prevalent he prayed his intercession
& authority father I will Joh 17, 24 2d his intercession in a state
of glory may be viewed as for us by his death he obtained a right in
our nature to heaven & [illegible] life Now as intercessor he prosecutes ye right
for us as Rom 8 it is + yt is [illegible] ye father yt is risen again
ascended into ye heavens where he makes intercession for us & so
glorious [illegible] + consists in ye following particulars 1st his appearing
at court for us in both natures as our advocate 2d he not only
presents his own person but ye persons of the elect in heaven
Here in [illegible] ~~[illegible]~~ particular he is ye good shepherd
knows his sheep by name and they are all known to him
[illegible] care of their faith [illegible] [illegible] his people [illegible] to his father [illegible]

[illegible] ts upon earth only ascend to god as presented by + ye
[illegible] of ye Angel having a golden Censor full of ye prayers
[illegible] upon ye golden altar God dose not heare nor [illegible] wth
[illegible] thos prayers as spoken by + wch wee befor offered up [illegible]
[illegible] ye [illegible] with [illegible] wch would otherwise be abhominable [illegible]
[illegible] mercy + presents his own merit as ther adequate price
having blessings for wch he makes intercession his Intercession is not
[illegible] blessings to be bestowed gratis upon us all his transactions
[illegible] are by way of purchase is sin to be pardoned so here is
[illegible] for pro: & Mori: is mercy to be procured so here is ye price
[illegible] all is free to us it is purchased to us thus as + once offered up him
[illegible] upon ye Cross so he is continually offering it up in way of intercession
he presents ye blood befor his father wch he once shed upon ye Cross so +
[illegible] able of where + is called our advocat he is called our propitiation
1 Jno. 2

2 Nature of validaty of his intercession consists in ye merits
of his Death & sufferings which in his intercession is offered up for ye
[illegible] in all them yt believe 2 + presents his will & desire he intercedes
[illegible] not by way of supplication but of absolute will which he hath upon
[illegible] mercies he intercedes for father's will ——
[illegible] Latitud of his Intercession is in respect of time & in respect
of persons in respect of time we may consider him as he performed
[illegible] befor he assumed ye humane Nature & after ye Incarnation befor his
Incarnation he interceded upon ye behalf of his people as he was Surety &
sponsor hade declared he would be he pleade upon ye [illegible]
death & suffering yt is come as a price to be payed as if one should say
not [illegible] ye was debtor for I will pay the debt upon which ye debtor
is freed as if ye debt were payed this is clear from wt god says
under ye old test: deliver from going downe to ye pit for I have found
a + pleads as Mediator under the N: T: Zech. 1. 12 and ye
angel of ye Lord (Jesus) said Lord of hosts how long wilt thou not
have mercy upon Jerusalem The saints then living under
[illegible] + Nahu a Dan 9. 7 So his intercession begun in heaven long
[illegible] Incarnation 2 we may consider his intercession in glory for he is
a priest forever his priesthood hath 2 things in it his oblation & intercession
his oblation was when he made his soul an offering for sin upon ye Cross
this part is forever ceased but it remains yt he be a priest forever it is as to
his Intercession Query wt Need for an Intercessor wn glorified with
answer ye Intercession of + is 2fold Reconciliatory & Conciliatory by the
[illegible] pardon just & Mori: are freely conferred upon us & by the last
mercies spiritual & temporal and all good things a procured for us
we are pardoned by ye one we both these have our wants supplied by the other
[illegible] is in heaven; his + Reconciliatory Intercession ceaseth when
our wants here his Conciliatory whereby he procures good things
[illegible] protection or provision shall also cease but as they shall have no
[illegible] either for inward or outward wants
Consider ye Intercession for future glory it is either for ye substance of
[illegible] continuation of it as for ye substance of it + intercedes for yt befor
[illegible] crowns on ye beatifical vision is ye very glory and happiness of
the saints in heaven; 2 + intercession in heaven is for ye Continuance
of ye happiness their being always in heaven is founded upon his being there
[illegible] he will intercede for ye saints yt they may be never
[illegible] from God's presence nor fall from their happiness
[illegible] thus ye Continuance of ye saints in heaven depends upon the
everlasting intercession of + in heaven. Mo: to the persons for
whom he intercedes it is for all ye Elect, for the unconverted amongst
them he pleads for converting Grace faith repentance. to them
who believe he pleads yt they may receive more grace & [illegible] to
be brought to Glory he pleads for renewed pardons preservation
from the evils of ye world perseverance amongst [illegible]
and the accomplishment of all ye promises & good things here & hereafter

3 Thirdly the benefits wch flow from + intercession
There are 2 things in ye office an advocat first to defend his client
2 to procure good things for him the first is don by answering
[illegible] accusations & exceptions yt may be made against him
[illegible] by laying for his right & title

[illegible]
[illegible] ye he doth
[illegible] but reconcil
[illegible] reconciles
by ye Death of his Son
[illegible] Cried for veng
Crys to God for merc
i.e. a Justifying la
peace he produced so ou
wee are Commanded to Dr
of faith having our hea
ye he Defends from
be reconciled so he must
his mouth 9 ch 12 Hb
Collected in Rom 5 ch 10 v
us by our advocate & in [illegible]
ye Life & intercession of + be
Necessary first meritorious
selfe ye application of it to us the
Death & sufferings of Xt from his
are brought blessings wch are purcha
applied by his intercession as first justif
[illegible] by his Life he was delivered for our
justification have not rose he could not be
ever have justified us ye Sanctification b
yet it is ye powerfull effects of his Life so our
the power of his resurrection so wee are sa
ction ye our future inheritance in glory bec
allso but particularities from his intercess
with God & one another so Xt prays yt they m
was in him & him in his father ye the gift of ye
I will pray the father &c all ye [illegible]
The [illegible]

[illegible] freely
a plentifull[illegible]
[illegible] pardon [illegible]
[illegible] of our [illegible]
[illegible] hath [illegible]
[illegible] for [illegible]
[illegible] for the [illegible]
mind
Bear it & they have
they [illegible] given
beyond all sufficient
12 years Lifted up
Saved em & have made
shall arise again [illegible]
[illegible] Greatest both [illegible]
an [illegible] from [illegible] my [illegible]
[illegible] his [illegible] at heavens [illegible]

ived from John Mc Calay

[illegible] to beget his Love [illegible]
[illegible] the [illegible] of the [illegible] of [illegible] will [illegible]
upon his infinite Condescension to [illegible] of Creatu[illegible]
being a Creature [illegible] full [illegible] a [illegible]
& alone to be possessed [illegible] which [illegible] first [illegible]
more to be Exalted his descending to [illegible] we who were in
point of [illegible] as low as hell are by him brought ~~to~~ to ye
height of Celestial glory he who was in [illegible] Comely & rich hath
Condescended to one but who are deformed & poor to make us
his Spouse 4 upon his Love which Constrained him to all
this without respect to our desert 5 upon the [illegible] temporal
mercys & spiritual ones we have from [illegible] 6 make use of ye means
of Grace apointed for kindling & strengthening our acquaintance
with [illegible] as word, prayer Sacraments Least we be stranger to
him & our Love decay

or prior to justification

application

See if yt there Love is Neither Natural nor Legal but pure
heavenly & spiritual a divine grace [illegible] Love [illegible] for
himself [illegible] to a rest in him as the most absolute good
[illegible] Love God as a Creator by Nature & as a Governor
[illegible] with [illegible] of his regulations & Laws but
[illegible] by grace they love as a gt Judge & Saviour
2 a proof of this [illegible] commanding both Love & obedience
[illegible] ye object of divine Love & his Laws ye rule of
our obedience [illegible] of [illegible] the supreme Legislator & hath
a right to give Laws which binds ye Conscience & upon ye pain
of life or death to Command obedience which none else
can ~~tor~~ or hath a right to do
3 [illegible] many deceive themselves who know not & yet say they
Love [illegible] many have their affections set upon other things
4 the spring of all Evangelical obedience [illegible] Love [illegible]
5 ye order of the Gospel prevaileth [illegible] their duty [illegible]
makes Love & then obedience
[illegible] frequently thinking upon him fearful of offending
him [illegible] longing after him resting in him [illegible] keep his Comds
[illegible] & frequently [illegible] to [illegible]
[illegible] to [illegible] next week

Neither at first [illegible], [illegible] obligation
why joined with Love or [illegible]
[illegible]

Mug: mineral — ʒ 2
Cons: Rosar 1 ½ oz
Syr B ale 2 ʒ ʃ Electry
S19 a tea sponfull of them every
evening & morning & noon

Rom [illegible] Con[illegible]
Euclid & [illegible]
David Bod [illegible]
on Job Mr Hug[illegible]
Hill Jackson
Christopher [illegible]
Emerson against
Mr Knox Speaker
& Amesius De Consc

[illegible] [illegible] [illegible]
[illegible] state of [illegible] & they are called [illegible]
voluntary [illegible] they are not good in themselves as being
prohibited by God nor good in y^e [illegible] as leading to heaven [illegible]
[illegible] but of Eternal destruction, & they are in the [illegible]
[illegible] ways [illegible] & they are of our own devising [illegible]
[illegible] & [illegible] he never condescended upon them & that we
make them our own by free and voluntary choice [illegible]
not come to mee y^t ye might have life. head 3^d to speake of the
imputation of [illegible] to Christ. as to the time when our sins were
laid upon Christ it was from eternity God having elected a certain
Number for salvation did elect & chose Christ & gave him as their
Redeemer he made a covenant wherein he proposed the conditions
which was incumbent on Adam to perform, for life & [illegible] he
was to satisfy justice & atone for the sin of the elect original &
actual. he substituted himself in the Room of his elect & gave his
person for theirs, this is what is called a [illegible] of persons & this
was the time when the Counsel of peace passed [illegible] them [illegible]
after having substituted himself in the Room of the elect in their
Law Room & places [illegible] the whole sins of the elect original & actual
laid upon them, this Doct is proved 2 Cor: 5, 21 he hath made him to
be sin who knew no sin & upon him was laid the iniquitys of us
all This imputation is further proven from Ps 40, 12 where
Christ confesses that not only y^e punishment of our iniquitys
hath taken hold of him but y^t he hath our iniquitys made his by im
putation & acknowledges that these sins hade taken hold of him brought
him to the cross & made him suffer he having made them his
own voluntarily, Christ having taken upon him the sins of
all the elect which are maney made him say his sins were more than
y^e hairs of his head very numerous they lay so heavy upon
him he could no look up but his father abandoned him thus
we hear him cry on the cross Eloi &c & say his soul was sorrow
full to death, this imputation of our sin is proven from those texts
where Christ is said to bear our sins as in the text where he is
said to have laid y^e iniquitys of us all upon him or as it might be
from y^e original y^e Lord hath made y^e iniquitys of us all to fall upon
him as some heavy thing which falls with great force Christ
took this burden upon him & bore it for this implied in those
[illegible] laid upon him & v 11 he shall bear their sins, & ver
[illegible] bear the sins of maney [illegible] Gattaker meaneth he
bore the guilt & penalty of sin, [illegible] was a Type of Christ
when he was to lie upon his right side & bear the sins of
Israel & was to personate y^e people to take their sin & guilt upon
him as a Typical Representation of what y^e Messiah was to be
for all the true Israel of God. so this imputation of our sins
to Christ is proven from the scripture [illegible] of bearing sin
which signifyes to bear sin it self as well as the punishment
sin, but it may be objected y^t if Christ bore our sins then he
a sinner but it is [illegible] to say y^t he who is holy [illegible]
in a sense to which it [illegible] be ascribed [illegible]
[illegible] personaly & inherently [illegible]
[illegible] or had any [illegible]
to there is no such a [illegible] of [illegible]
[illegible] become inherently his [illegible] to be [illegible]
[illegible] a vicarious [illegible]

[illegible] say the sinner is Christ or Christ sinne but wee
he Representts the sinner & so interpretively is the same
with him wee assert Christ to be the person who stood in
place of him who Comits sin, wee go on to establish the
[illegible] of imputation of our sins to Christ from some more Cond[illegible]
as from his being Called a sacrifice as 1 Cor 5.7 Christ our
passover was sacrificed for us. Now it is plain from the Natur
of a sacrifice where by Gods apointment there was a trans
lation of the sin of ye offerer upon the Creatur to be offered
for in every sacrifice the person who brought it was injoind
to Confess his sin over it & put his hand on ye head of it which
signified the guilt of the person was transferred to ye sacrifice
[illegible] this was the meaning of the pagan sacrifices they
knew the sinner should have Died but they substituted the
victim in his Room as bearing both his guilt & punishment
as grotious proves, so I say when he is Called a sacrifice
it denots cleanly a surrogation of Christ in our Room
& yt he took upon him our sins & was Charged with the
guilt of those for whom he was offered 2d this imputation of
our sin is proven from these places where he is said
to be surety of a better Covenant, in this new Covenant he
engadges as surety or sponser he undertakes to perform where
his elect fail he is like a person who takes upon him
ye debt or default of another is Reckoned in Law the debtor
& offender he is as a surety bound for another makes ye
debt his own tho he never Contracted it yet in Law he is
Looked upon as the original debtor so Chris having freely
engadged as sponcer of the elect God imputs their debts to him
& he is Reckoned as the person yt Contracted ye debt
again this imputation is proven from Christs deportment
befor his judges when he was acused he answered not again
Did not endeavour to Clear himself but behaved as guilty
& was our guilt yt made him Cry out those dolefull words
befor he gave up the ghost my God &c which is as if he had
said tho I am thy beloved son & Can never lose thy love &
favour yet at present I am deserted by thee all Comfort
& Consolation withdrawn from me & I Lay under the sense
of thy wrath & displeasure as I have taken upon ye sins
of all thy people & bear them now in my own body on
the Cross it was this insuportable Load & weight of their
sins yt made him Cry out upon the Cross, wee may further
add some testimoneys of Antiquity Athanasious says yt
[illegible] procure the salvation of all men he delivered up his body
to death in ye Room of ours again saith he Christ seeing
how insuficient wee were to undergoe ye punishment due
to us for sin he to satisfy justice transferead ye punishment
[illegible] himself says another of ye fathers Christ who had no sin
[illegible] took upon him the sin of other men, Chrisos: says
[illegible] was Condemned as a sinner & as a sinner underwent ye
death of sinners, ye Latine fathers are of the same opinion
[illegible] Christ bore us all who bore our sins, Aug: saith
[illegible] made our faults his own faults

[illegible]
wee are brought to by this imputation in as much as he [illegible]
fice was offered for to atone & expiat for our sin & as a scape Goat
hath carried away our sins which hindred our return to god he
hath merited faith Repentance & Gospel holiness by which wee are
to him he hath merited his spirit to work these in us & Leading
all truth & bring us again to the Land of uprightness. in a word
this glorious transaction in the covenant of greace hath opene
a way for god to exalt the Riches of greace & mercy towards believing
repenting sinners wee to word of Aplication is for Informa
2d examination 3dly exhortation — first wee may see ye
error of those who always call up ye excelency of our state
the strength of our Natural powers & abilaty ye the aceptablenes
of our 2d ye error of Quackers Soci Arminians &
Papis who Deny
of Christ justification by ye imputed righteousness
of sin 3d ye love of god in giving Christ 4 the Natur
sin & 2d for examination Did you ever see the evel of
them. Did you ever Lay your sins where god has laid

Lect. on John 14 Chap 1, 2, 3, 4, 5 v

Let not &c. in ye foregoing Chap Christ as a faithfull March 29th 17
to Defend his Disciples with fals comforts propping up their freind not willi
& telling them what they were to expect, & what would surely befall them wounds
in this world, the 3 folowing Chap: contain a consolatory sermon prea
ched as some think in ye Guest chamber at Least that part of it contai
ned in this Chap for wee have no account of any motion until ye Last v: of
of this Chap: ye scop of this Chap is to guard & encourady their hearts again
ye fear & troubl which seized upon them when they heard of his Death
& Departure together with ye fear & treachery which was amongst ym
selves. he likeway Disswads ym from these fears & passions v 1 2d & so
som antidots against em as 1st faith in himself v. 1 2d Necessity of
his going to heaven for their good, 3d his returning again to fetch ym to him
self v. 3 4 yt in ye mean time they know where & what was the way
thither. & 5 he comforts them with the promise of ye Spirit which he would
send as a comforter & 6 he Leaveth his peace as a Leagacy to them
& Lastly he reproveth them for not receiving ye News of his departure
with more seeming joy seeing it for his glory & their own good.

V. 1 Let not your hearts &c. this verse contains Christs scop
in this Doct which is to guard their hearts against perplexaty & trouble
& 2d it contains the first antidot against this Deseas which is faith
in himself as god — with his father ye believe &c first wee have in the
words a Dehortation Let not &c by Dehorted from is fear & trouble
this is a passion of ye mind arisin from something without bringing Dis
cont as being contrary to her inclination, ye greif of the saints are ordinari
ly sore & sharp & Desturb their minds Destroy their peace ye reasons yt
ye Disciples had for sadnes were first ye sence of their Loss as to ye want
of the bodaly presence of Christ it was no Doubt great greif for em to
think to be bereft of such a kind & affectionate Lord and master who at
all times had instructed em sympathised with their weakness, protected
& defended em & to whom they had recourse in all straits & with whom
they had sweet communion & fellowship nothing more shoking than ye
Loss of such a freind you see the parting of Dear freinds caus great
greif & Dejection of heart thus when David & Jonathan were
to be parted they both wept sore until David exceeded, & so their is
nothing more greeving ye saints of god than to be Deprived of Christ
company to Left without any intimations of his Love upon
their soul any holy motions & affections towards him in Duty
to be without aney of ye operations of his spirit as to God
very affecting at what David cry out o when ye kindnes [illegible]
his Love. a 2d reason of fear was [illegible]

[illegible]
[illegible] gracious influences which they hade from him & on which
with his [illegible] lived it will likeways be cause of trouble to the Saints of yt
[illegible] when they consider how much they & every one proveks God
[illegible] may justly deprive of the comforting & refreshing & dews of
[illegible] it & leve dead & withered carelless & useless like mowen grass
[illegible] parche as ye mountains of Gilboa a 2d reason of Greif yt
disciples hade was the prospect off the storm of persecution & troubles
for the word sake yt were to folow upon his departure from them
& indeed it cane be but discouraging to all the Saints when they
look upon their own weaknesses & how they have often fainted in a
land of peace & hope heve been overcome with footmen as ye Pro.
saith & what shall they do at ye swelings of Jordan & how shall
they contend with horsses they are as silly defenless sheep & how
shall they go amids ravening wolves for if man be godly he must
suffer persecution in name state or person & sometimes in all
& this is very afflicting to the peopel of God dispirits them ye Psalm.
said reproach hade broack his heart but Christ dehorts from
greif which might arise from distrust & unbelife or have it for
its companion assuring them it did no become them as Christians
let not your hearts be troubled when trouble is said to in ye heart
it points out to us the great degree of this distemper when wee say
on is troubled at ye heart wee thereby signify yt he is greatly
troubled but 2d wee noticed ye first antidot prescribed by Christ
against this diseas of heart troubl which is faith in himself
the learned notice yt the later clause of this vers may be 4 ways
read either 2 indicat: or 2 imperat: or 1 indicat. ye other imperat
as thus yee believe in God yee believe allso in me, or believe
in God believe also in me or they may be read as in the trans.
ye believe in God believe also in me or thus believe yt in God
ye believe also in me, the meaning is yt a believing in God & in
Christ as God = with his father in him as messiah mediator & re-
deemer is the cheif cure for & antidot against all imoderat heart
troubles for faith interests us in God & assurs us wee shall dwell in
safty it lays hold on God's omniscience assurs the believer he knoweth
both what he cane bear & what is best for him, & likeways faith
layeth hold on yt promise where God sayeth he will not suffer
his peopel to be tempted above what they are able to bear faith
allso eys God's omnipotency yt he is able not only to support his saints
under their trials however grievous, but to direct the trial so besi.
ye natur of ye trial or desing of them yt afflict ye saints yea beyond
their own expectation, yt a great good can come from it to them
he cane give meat out of ye eater. & allso he is able to deliver in his
own time & way faith looks to the mercey of & views him as a father
not as a judg when afflicting & views love in his heart even when he
hath a rod in his hand & it takes up the affliction as a chastisment
not as a punishment, & looks to ye when they shall be delivered from
all sin & likways from all punishment so faith in God is a special
antidot against perplexing & unbelieving fears faith in Christ as
God is likways a special cure for this malady for it looks to Christ
not a carelss spectator of his peopels troubles but a sympathising
brother & affectionat heigh preist one who is afflicted in all their
afflictions a brother born for adversity, & sticketh closer than a
brother, so yt ye saints have one to care for both their souls & bodys
they have nothing imoderatly to feare or distrust but to commit them
selves to him so wee are called to look to Jesus at what times
wee are faint & wearied in our minds wee come to some
observations Doct 1st Gods dear saints have much trouble
of heart much to deject their spirits & crush their hearts so only
God cane support them. Let not &c Doct 2d ye Lord makes
use of hearts trouble to fit his own for the consolation & proofs
of love he hath to give them. Doct 3d tho trouble be [illegible]
ye saints for many respects yet they are ordinarly

So cast down & interrodat under it yt it becomes a fault [illegible]
they feel maney times in their excessive & immoderat sorow & in worldly
those things ground of sorow yt might afford them joy hence Christ
sayeth Let not your hearts be troubled Doct 4 yt the saints are
often given to dejection see no comfort in their case yt Christ
Dos not will them to do so no they should strive against such a degree
of sorow be their state never so perching what nor pressing them
for the Disciples to want Christs presence yet he Looks upon as their
fault yt they were so addicted to sense as to think they could not be comf-
orted another way & so he exhorts them to oppose their sorow. all saints
ought to be carefull not to Ly down under sorow so as not conc-
yt these afflictions may yet com to an end & means leading to hap-
than they forsee so they should beware of passion which will fre
& Quarell Christ & of ignorance which will mistake ye mind of christ
in trouble they should take a special care of all carnal expectation
which if disapointed will crush them, & they should in all afflictio
exercise much patience & resignation be willing with job to wellcom
every Dispensation yt God is willing to give, Doct 5 all such who
by faith aprehend Christ will not be Dismayed at what may befall em
in the world. so he points out himself as God yt so they might not stumble
Neither his nor their own sufferings, Doct 6 Christ notwithstanding
his sufferings & mean apearance as man is true God ye object of faith=
with his father, for God ye father hath commanded yt all men pray unto
him & trust or confide in him trust in him at all times ye people
pour out your hearts befor him, now if faith or trust belongs to God only
& he alon is the object of faith this glory he would not share with another
nor would Christ if no more than some inferior natur have arogated
yt honor of being ye object of faith & so commanded us to beleive on
him with ye same faith in ye same way & taking him up in ye
same maner as wee do the father for he here exhorts them to be-
leive in him even as they do in ye father; but Christ commands
us so to do arogates yt honor of being object of faith & thus is not an
Inferior Natur to God & so is = to his father God over all I might
show how yt an inferior to God could be believed in & depended upon
by the saints in Distress from the Nature of their troubles & so if
Christ be depended upon at all in trouble then he is = & no inferior to
his father, D 7 ye faith of a humbled soul can rest on nothing below
God it is Like the Dove out of ye arke cane find no rest for its foot
but in God. so it is a strong proof of his Deity when he is held forth
as the object of faith Doct 8 what ever encouradgments beleivers
have they must begin with beleiving faith must Lay hold upon
Christ & hold fast by him untill other comforts spring from him to em
when Christ joins himself with his father as ye object of faith & presses
faith in both it teaches us 2 things 1 faith in him must ascend through ye
vail of his flesh & office of mediator & lay hold on him as God with his fathe
father so much is imported in ye exhortation 2d it teacheth yt faith in
God the father must be joined with faith in Christ, in whom he is to be taken up in ye
matter of Reconciliation, Verse Second In my fathers
hous &c this verse contains first arguement of consolation drawn from ye
Pleace to which he was going it was to his fathers hous, he was going home so
they needed not be troubled for him it was not only his fathers but their fathers
also & so he sayeth I go to my father & your father they were to ascend up to it
tho him he was not to be there alone, 2d wee have a description of this hous
showing yt it is fited & prepared for entertaining maney it hath maney
masions Christ would not have them think their was Room only for
him & no man in heaven; no he assures them the mansions are man
Room for all beleivers, when it is said to have maney mans
it doth not mean yt heaven is devided & subdevided to grots & cels
nor dose it point yt different degrees of Glory which will in
heaven, it is to point out ye following things first it shows
Christ was not heaven as a single person. But as our fore run
[illegible] plurals [illegible] maney for all which [illegible]

[illegible] say the sinner is Christ [illegible]
ye Pass[illegible]
through him 2d it Denots the beauty of heaven ye variety of & beautyfull
furniture of Apartments is a Great ornament to a hous so heaven
being beautifull beyound Conception may be Compared to a beautifull
& well furnished fabrick 2d it Denots the Numerousness of its
inhabitants, as in a hous with maney apartments there is maney keept
so in heaven there will a Great Number such as no man Cane Number
3d it points out there Continual Stay there for ye word might read
abiding pleces in this world there is no abiding no Continuing City
nor pleace of abode in it is all farr otherways for there is a resting
pleace a sure habitation from which the Saints shall never Depart
4ly it imports yt for all so maney as are yet entered there is yet
Room, Room in ye Gaspel Call, room in God's Love to receive penitent
& returning Sinners, Room for them yet in heaven so ~~it~~ they are
Called maney masions, ~~2ly wee have another arguement of Consolation~~
2ly wee have him Confirming what he had said Concerning ~~the~~ heaven
wherein he Declares he Never would have Deluded them with vain hopes
had there been no heaven at all, or entrance only for himself he would
have told them but he assurs them was Room for them all in heaven
3ly wee have him using another arguement of Consolation from the
end & Design of his removal from them, which was to Issue in their
Good, it was to prepare a pleace for them, & here it may be asked
how this agrees with yt Text where heaven is said to be prepared for ye
elect befor ye foundation of ye world or from eternity answer yt thos
this pleace was prepared in the imutable & eternal purpose of God for
thos who were of old ordained for eternal Life yet Christ was Likewise
to prepare for his peopel by Sprinkling them with his own Blood
of which the Ceramonial Sprinkling of ye Tabernacle & ye vessels of
the ministry was Typical. & thus by his Resurection from ye Dead
as ye first fruits of them yt sleep & by his ascencion up to heaven as our
forerunner and by his making intercession at God's Right hand, by all
thos he hath prepared a pleace for us in heaven, from which words
observe first It is Great Consolation to ye Saints who might recone
from thair own unworthiness & from the Greatness of the joy of heaven
yt they should never arrive there, yt there Lord Christ calls it his
fathers hous is heir of it In my fathers house Doct 2d whatever be ye
tossed & afflicted Life of ye Saints tha they may wander up & down be
Counted as Strangers and pilgrims on this earth, yet there is a solid &
firm habitation abiding them in heaven, so he saith in my fathers
hous are maney masions Doct 3d it may Sweeten ye hope of future
Glory to the Saints when they Consider heaven is the house where God
will Converce with his Domesticks familiarly where they shall see him
as he is enjoy the king in his own palace, enjoy the treasurs
there laid up for them & the pleace to which all the family shall be
Gathered, so he Call it his fathers hous Doct 4 Christ is no false prophet
nor Deceiver he says nothing but truth, nor Dose he hid what would be
for their Good for in this he bids them Credit his love & fidelaty if it
were not so I would have told you. Doct 5 no trial so Great but
Christ Can improve it for the Consolation & Comfort of his own what more
Shokin than for them to be Depriveed of his presence & yet he Draws
Ground of Comfort out of it I Go saith to prapare a pleace for you
Doct 6 no man by Nature hath a right to heaven nor Cane maney
merit it or prepare a place for him self thos unless Christ prepare it
it must be by Chris, prepared for the Disciples I Goe to prepare a place
Doct 7 ~~[illegible]~~ ye affairs of ye Saints being a Great part of Christs errand
to heaven is a Certain pledge he will not forget us when there, he
maketh intercession for the sins of the peopel & I Goe &c

Verse 3d & If I Go To Prapare Place &c

This ver: Contain a another arguement of Consolation yt is he
Come again, 2d weehave ye end of his Comingto receive his Saints to
himself 3 wee have ye consequent of this reception with respect to ye
Saints yt they Shall be where he is.
our Lord introduces him Self with a particle of Dubilation If I go
prapare a Place which Dose not Signify yt either his Going or prepa
a place in heaven were uncertain ye particle hath ye for of ye word
although, or after yt & so ye meanen is as if Christ had said altho
I go away from you for some time yet you Need be Dejected on yt acco
it is business I go to Negotiat it is to prepare a place for you & I will
return again, & bring you to myself or it may mean yt Christ assure
them after he by his Death Resurrection ascension & intercession at
God's right hand had made ready heaven for them & whe by his
Sanctifying Spirit had prepared them for heaven he would Return
again be again wee have ye arguement of Consolation which is yt he
would Come again this he Dose at Death when he Comes by means of Death
& takes ye Saints home to himself, but mor particularly at ye Day of ye judg
ment when he shall reunit soul & body Together & when all his absent
freinds shall be caught up into ye air to meet him Coming in ye Clouds
~~[illegible]~~ we see here wee may hop ye hop of Christs return serves to Comfort
his peopel in affliction when Dear freinds part they Leave some token of the
Love some thing as remembrancer of them when absent, likeways a promis
of return. So Christ Left his saints ye Sybols of his Love his word & ordinances
pledges of his return, he hath Left his ~~[illegible]~~ promise for us to hope upon as thos
things Comfort one in their freinds absence so beleivers in Christ's abs:
comfort themselves in those things again it Greatly Casols one in ye absence
of one whom they Dearly Love yt his absence is only to make way for a
returen & Nearer Comunion & endjoyment of eachother so it Comforts
beleivers when they Considder yt Christ is Gone to prepar a place for them
& will return to take them ~~[illegible]~~ to himself to uninterupted felloship with
him it Likeways Comforts them when they Considder yt at his return they
shall be wholy freed from all enemies without & within all fears taken
away all tears Dried up they shall have joy for mourning Gladness for
heaviness. So this arguement of this returning again is full of Comfort his
Dejected Saints 2 wee Noticed ye end of his Coming which was to receive his
peopel to himself, it is taken up to meet the Lord jesus & Congratulat his Coming
to assist in ye judgment to sit on throns at his Right hand & be with forever
3d wee have ye Consequent of this with respect to ye elect it is where Christ
is their they shall bee allso they shall be made partakers together with him of
that kingdom which he was to prepar for them, this is Calle being Glorified
together with Chris & reigning together with Chris, where they shall ever be
with him as their Lord, wee Come to make observation

Doct 1st the faith of the 2d Coming of Christ should Comfort beleivers
during his absence I go saith he I will Come again, Doct 2d it is Great
Ground of Comfort to beleivers yt their faith shall be end in fruition That
faith by which they have been helped to weather out maney a storm & dark
Cloud shall at Last be swalowed up in enjoyment, so he promiseth he
will not only Come again but receive them at the Day of full redemption
he will perfect them all in Glory, Doct 3d it Greatly augments the Comfort
of beleivers, when they Consider Christ is so active to promot their eternal
Salvation it was for their sakes he Descended Came to seek them when
they were Lost had no mind of him, it is for them he ascendeth again for yem
he prepareth a place, & it is to receive into fullness of Glory with him
self yt he will Come at ye Last Day, I will Come again and receive you &c
Doct 4 Christ will not rest Satisfied untill he enjoy the Company of his
Saints his Delights was with them befor the world began he Delighted
to Doing them Good whilst here so wonder is his Love befor he want
their Company he will yet Leave heaven, to receive them to himself
yt where he is there they may be also, Doct 5 It Greatly sweetons
the hope of heaven when they Consider they shall Chris Clearly
there whom they have often Delighted to behold through ye veil
of his ordinances, & when they think they shall fully enjoy him
whose Company hath Given them much of heaven upon earth

must Comfort them when they Consider this enjoyment shall never cease
that hath eternity & perpetuity written upon it, so shall they ever be
with the lord Verse fourth And whither I go ye know
In the former Chap 33 Calls his Disciples Little Children he Continues his Discourse
to them in ye Dialect of a Mother praparing to go abroad, to here Crying
infant, the Child Cries She bids it be still She gos only to a freinds house
so Christ Say to his Dejected Disciples I go to my fathers house the Child not satis-
fied Cries, She tells it Shee gos to prepare a much happier place for it nor
what it possesses at hom so he saith I go to prepare a place for you the
Child was not yet rest She assures it she will soon Come again & take it
with her & hen & it shall no more part so Christ promises to return
& receive em to him Self ye Child is yet impatient she telleth it it knoweth
where Shee Goeth & the way to ye Place by which if Need be it may Come
to her so Christ telleth his Disciples yt they knew ye place to which
he went & the way thither for clearing of this Consolation wee may
Consider 2 things 1st as the place where he was to go was his fathers
house & his, by the way here he not only points out the way he was to
walk to glory but ye way they were to folow, 2d the way to heaven is
2fold one by way of Lots & Dispensations whereby the saints travel to
glory thro maney trials & tribulations 2d ye way of Duty whereby
they Come to God & walk thro these Dificulties 1st when he asserts his way
knew ye way it imports yt they not only had means of knowing it
but knew it in part, so ye meaning is yt it might encouradg them
when they knew ye father to whom he went & were to folow they
were instructed that ye way both for him & them Lay thro Duty &
Dificulty & tho he was absent they knew how to Corspond with ye father
in heaven & had a sure way to guid them hoom Observation
Doct 1st the Study of heaven as a resting Place for Pilgrams is
Great Ground of incouradgment to ye Saint whither I go ye know
Doct 2d it Greatly agravates the comfort of believers in meditating upon
heaven & happiness when they Consider Christ is already ascended & glorified
& sat with his father for their good did not succumb under sufferings but went
to his father whither I go &c Doct 3 it is Great Comfort to saints yt they
not only know God & heaven but the way which Leads thither & so are
not in danger of misconstructing, but knows that it must be by the Cross
they will arrive at ye Crown it by Death they must Live thro maney
sore sufferings they must Come to Glory whither I go ye know & ye way
ye know Doct 4th Christ for his peoples encouradgment in his absence
hath not Left without means of information concerning heaven & the way
to it nor without such a measur of knowledg as might be Ground of
encouradgment did they know to improve it for here for their encourad-
gment he assures they both knew where he went & the way thither
Doct 5 Christ knows his people better than the know themselves
for Notwithstanding his Disciples Doubts & objections he sais yt
where he went they knew & the way they knew ——

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the Luke 5. 26 ——

the [illegible] d– . the [illegible] [illegible] , [illegible]
[illegible] & Dawning. the glory of [illegible]
sight & Despairing the grace of Divinity
2 – the [illegible] of man. [illegible] for a transgressor
for a rebel that have [illegible] & [illegible]
[illegible] — has an [illegible] [illegible]
3 7 has seen the [illegible] of heart.
4 7 has seen the longest of [illegible] — & the
the power of darkness
5. the worth of [illegible] —
6. blood of strong efficacy
7 strong fellowship & [illegible]
8 strong Display of mercy – —

Monday 17th Day of Feberuary

The first Invention of an air pumpe belongs only to Otto mayor
Guericke Counsel of Magdeburg Sometime befor ye year 1654
when he was Sent in publike Negotiation to Ratisbon where he had ye
oportunaty of Shewing his injin to ye Emperour and other princes there
the ~~emperour~~ and ~~ye prince~~ were Elector and ye Archbishop of mentz
were particularly Delighted with it The many experiments that he
performed were afterwards published by that Learned Jesuit John Scottus
then professor of mathamatics at Wurtzburgh. It was much improven
By Mr Boil an English man So that it is Now Called Machina Boiliana
and ye vacuum is called vacuum Bolianum the Great inconveniencys which
Did attend their pumpe was that when the Press of the air was exhausted
allmost their being nothing to Balance the weight of ye Incumbent Atmos:
It would tak 3 or 4 Strong men to pull upp ye Piston But Mr Hakshbee's
air Pump Now of universal usse is provided against all ye Inconveniencys
of the former. It heath 2 Barells or Brassen Cilynder about 12 inches longe
and 2 1/2 Diameter they are Screwed on 1 plate of perforated brass by which they
Comunicat on with another the pistons have 2 tithed rackes So adapted to a
whell with pinons that turning it one way the one piston is elevated the
other Depressed and and reverting it again the one formerly Depressed
Is elevated and the other Depressed, the Great advantage by having 2 Barales
Is that when the in ward is allmost exhausted the external air presses
the air as much Downward it resists the ascension of ye other and thus they are
as two weights at a Balance which however Great they be yet on may easaly
depress and rais them at pleasure but if one only at one end it would take a great
Force, another advantage is that a Continual Suction is performed for as one
is elevated in order to extrud the air the other is Depressed in ord to exhaust
mor air from ye receiver there is a Curved tub Going from the perforated
plate below ad joins to a perforated plate abov under ye plate of ye pump
which plate is abou 13 inches Diameter and ther is a litel tub Comes from
this perforated plate up through the Tabel of ye pump under ye receiver
by which the air is Suck out of the receiver and thron in to ye Barals and
by means of valvs is protruded there is Litel Cock which has Comunicktion withe
The receiver which being unscrued Lets in air in-to it for the receiver being
pressed upon by the wheight of ye air if it was pulled against it would breake
It ~~but the~~ air being Let in Balanceth the outward air

The receiver is a Glas vessel Great or Small as ye experiment
Requier fastned on the Plate of ye Pump by weet Lether which
instead of the Cement which they used of old and is much
bettr

Friday 10th of Feberuary the folowing Excellent experiments of the Gravity and Elasticity of ye air

First taking a wet Blader and puting a Littel air in it and puting it under a receiver of the air pump and exhausting the ye external air the elasticaty of the air within Did Blow up the Blader and burst it again puting the blader with a Litel air in it into a Cylander and a Lead weight fitted to it then exhausting it the air in the Blader was expanded and the weight Raised, again Puting an appel which was wrinckled but whol in the Skin into the Receiver and exhausting the air Did expand it self and the appel resumed its former Globular figuer, and then puting a pice of Corck with a band of Lead about which made it to Sinke ~~and~~ into a Glas vessel and puting all under the Receiver and exhausting the air in the interstices of Both the Corck and Lead and water Did expand it self and the Body becoming Specificaly Lighter than the fluid Did ascend and the air being Let in it would Descend by which experiments ~~which~~ wee are asured that all Creaturs Both animals and vegetables have a Great quantaty of air in their Bodys and by these my the phynomenon of fishes swiming in water and ascending and Descending at pleasure be explaned for they have a Littel air Blader which they Contract and thus Condenses ye air and makes them Selves Specificaly wheightier then the ~~air~~ water, and thus Descends and By expand this they rarify the air and make them Selves Specificaly Lighter than the fluid and thus ascend to ye tope and by keeping this Blader in a medium they becom of = Gravity with the water and so Can remain at any Depth but if they are put in to an air pump and the air exhausted the Bladder will burst and Consequently they will not be able to Ascend but Ly upon the Botom and when the air is Greatly expanded they Canot Descend but will remain at the Top

Wednesday the 19 of Feberuary 1751/2 several experiments performed by the air pump the first to shew that there is a great quantaty of air in all fluids, taking a quantaty of small ale & puting under the receiver and exhausting; the air in it did sett it a working and raised a Fermentation so that it run over from which wee Learn If it were ~~not the~~ pressure of the Atmospher working fluids would ...k the vessels in which they are Contained and flow out thus

times the fermentation is so greate which increases ye elasticity of the air that Corck Bursts out with a greate report, as the Internal air when free from ye Incumbent will force upwards and Break what is in its way rais up weights proportional to its quantity So Likewise the external air whe the internal that suports is taken away will produce ye same effects, this was shewn by takin a Syringe with Lead weight at ye end and Drawing up the piston ther was a vacum made in the barrel the weight by the pressure of the Atmosr did ascend and puting in ye receiver suspended and exhausting it did by is own proper Gravity descend to the plate of the Pumpe and leting In the air Gradualy the weight dide ascend to the height from which it did descend again puting a peice of Glass upon the mouth of a receiver and exhausting the air the Incumbent weight did so press it that it was Broke to peices with a Great report. There Cane Never be a vacuum made for supose the Barels of = Content with the receiver one would thike that they would throw out = quantatys at every Turn of the Pump, but is not so for at the first there one half of the exhausted whereby the remaining air is rarified and made to fill upp the whole space and by forcing upp the valve we the Next turn only throw out the $\frac{1}{2}$ of the remainders which is one 4th of the whole and the Next or 3d turn we throw out $\frac{1}{2}$ of the remaining or the 1/8 part as per Liniam Sequentem when the turns are in Arithmatical progression the quantatys will Be in Geometrical progression and thus Continue until the air is no more able to expand it self then wee Can aproach no nearer a vacuum, but it is evedent it ~~that~~ is not absolute ~~to~~

Let T, represent the turns Q, the quantatys the one will be ye Logarathoms of ye other, as

Q	1	4	8	16	32,	64,	128
T	1	2	3	4	5	6	7

February 21 1751/2 more experiments proving the gravity of the Air, As for water it Cane receave no more than 212 of heat in Faronites Thermometer at which it Boils but if Shut upp it will receive as much heat as to melt tin and turn ye Bons of most animals into jellopes and if it be Shut up in vacuo it will Boil with a Degre of heat that makes only warm in The open air, it is Sooner Turned to vapours in vacuo from which wee Learn that the reason why Igneous Bodys is not Consumed & Set into Vapor whilst they endur a Degree of heat that would evaporate the whole teraqueous Globe, such as Commets that aproach ye Sun It is by reason of The Densatys of their Atmospher without which They would totaly evaporat that they hav an Atmos: is perspicuous from the Rays they emite Like a tail which is the rays Coming in a Parallel Derection from its to our Atm: and from thence to us to Prove that most fluids are preserved from evaporation by the Incumbent Atm: was Shewn by Taking a quantaty of Beer & putting it in a Glas and Seting it in a Receiver and exhausting the air the fermentation was So increased that it rose up & evaporated in white frothe from which it apears that all Fermenting fluids would be evapored and Dissipated wer it not Compressed on all hands By the Circumambient air, another amazing experement proving the Great presure of the air was Shewn by taking 2 hemispheres of Bras and Sementing them together with wet Lether and exhausting the air from the internal Cavety the weight of Atmosphear did so press them together that it Did take 176 pounds Suspended to one of them to Seperate them, thus the weight of [illegible] a Column of air having the Circumferance of the Spers for its Base and the height of the atm: for its perpendicular altitude is 118 lb wt and thus wee may find the weight of all the Atmos: incumbent upon the whole of ye Hamispher opon which we Liv by finding its Circumferance and Stating the proportion thus if ye Circumferance of the Spers Gives 118 what will the Circumferance of the whole Globe Give

That this pressur is only to be ascribed to the Atmos: was proved by
puting ½ pound in the cavaty of one of them and exhausting the air
from betwean them and suspendin them in a Receiver and suckin the
air from about them they fell assunder with ½ pound when exposed
To the presur of the Atmos: it required 118 pounds;

Some Remarkes the reason why persons standing in a velly
see the mists risin from the sides of the mountains Like reek from
a Chimny whereas if they were at it they would not observ it is
because they view it through the Rays of ye sun strecking against
The mountain Lateraly Like as one sees ye Littel atoms agitated
in the sunshin when at the side of the ray but if one Looks to it
in ye same direction with them they will perceive no such agitation
are seen. The reason why Clouds ar rugged & uneven at ye ends is becaus
they are composed of various & seperate particles constantly acceding to
and receding from them and are not as tom would have ther coalised
substances for all fluids whos parts are conjoned whe swiming in other
fluids do form spherical figure as ~~Greas~~ Graese, in water [illegible]
it still retains the it is dissolved. The first reason of rain is when
the wind Blow down upon ye obliquel force them through the air
or when by Blowing upwards rais up other vapours ~~to the rivers~~ &
and they unite together and become specificaly heavier than the air and
force their way downwards in drops of spherical figure again
when wind blows in the same direction and bringing Clouds out
of the sea if there be mountains opposit to them they are dashed against
them and Broken to peices and from thence in the Ethiopick ocean
Showers fall by pail=full; over against Guinea and allso here after y
wind hat raged and is composed, the Cloud that thereby was condenced
fall down in Great showers. of Meteors watry as fris & other
Circular Rings about the sun and moon and other planet some
are firy and shining as are the Aurora Borealis and shooting
Stars the substance of later is glutinous clamy having Lost all its
Combustable Mater is found in moist seasons cheifly in ye spring & Atumn
it resembels the spawn of Frogs impregnat with Black spots it is
found generaly in marsh pleacces from whence their substance is exhaled, Ignis
fatuus is a feiry meteor which appears about marches old diches Boggs Quagmires
and parts of execution its parts are viscous gelatenous which bein exhaled from
putrified water plants carcases By the heat of the sun But condenced by the cold
in the evning shin it folows them them that flies and runs from them in that
flys which give ground to that fable that it is a divel through spite &
malice Leading travelers out of their way into mirs and Boggs

Bolis is a Great fiery Ball swiftly hurred throug the air Drawing a Great Tail after it By the antients called Capra In some Parts where it Apears cheifly at ye Adriatic ocean it makes Great reports as if it wer Great Guns Discharged and a Nois Folows it Like the Ratling of Coaches upon a pavement its velocity Is Incredable passing over 60 Italian miles in a minute

Lightning is a Great flam very bright and extending every way to a Great Distance & sudenly darting it self upwards and there ending so it is but momentaneous the mater of the flame is the oil of plants Attenuated by the heat and raised on height and metting the sulphureous mater Dispersed up and Down in the air is set on fier by turns and Dilats it self as far as the combustable matter is Dilated in our Atmospher

Sound is propogated as well as Generated by the air much the same as waves is produced by casting a Ston in to a pond of water only this Diferance that the water Dos not surmount the obstacle that is before it But is reflected Backward but sound mounts up with the air and allso thros any obstacle in to Tremors some Times the sound is reflected if the obstacle is smoth and hard and more sencably if there be many such contiguous obstacls as hollow trees, Ragged Rocks many subteraneous Caverns [illegible] which by the reflecting the sound Greatly Augment it, Likeway many Ranges of mountains, this is that Vocal Image formed it is Necessary in order to A Distinct ~~ecco~~ echo that we be 100 foot from the point of reflection which is the speace sound Describes in $\frac{1}{5}$ of a second, & if the person be any Nearer er he cane observe the sound will come to him and no echo will be heard many things tend to augment the sound such as an eliptical speaking trumpet with the mouth pleaced at one focus and a parabola at ~~an~~ the other and by meant of which the sound is reflectes from all sides and sent out in many Diferent derections and carred infinitely beyound the bounds it would other ways have gone Sounds sum times produce effects where it is not heard thus set a Bason of Quick silver on a Table and at a Distance Discharge a Gun and the Merc: will vibrate and be agetated befor the sound be heard Thus one tells us he was Led to a sea fight by perceiving the windos of his Cabin to rattel and perceiving by the Compas the Derection of the sound steered thitherward and so Did overtake the engadgment before finished Sound is of carred a great way and reflected with more audableness then when it first was produced thus the aquaducts of Rom in which tho they are 600 or 700 foot in Lenth if one But whisper in one end it is heard at the other one say if they shute the one end of the tub and speak in the other and imediately shut up both ends as no air would geet out, the sound would be perserved and allso the words a spoken, and if you would open the tub you would hear the same sylabls pronounced, tho it were a year affter they were spoken Dionesious had a prison in Syracuse so built that If the prisoners but whispered he heard it audably and had allso a Conduit from the market pleace that so he sat in his Chamber and heard all their Comunication Solids ar ussfull to comunicat the sound if one lays his ear closly to the Ground he will hear the sound of a horse or Chariot befor he cane hear it in air alon the reason is the earth is cast into tremor and thus becoms parte of the sounding body and the person by laying himself Down has these tremors Comunicated to him which excits in him the Idea of sound as if one shuts his eare and puts the end of musical Instrument in his teeth or grasp a bell whie Ringing will hear the sound of the Instrument when struck or the Bell Ringing, that air is the only mediums of sound evident from thunder being generated in the air onlytho

the sound much encreased by the mountains and Caverns
of the Coutrey over which it passes allso when a litel Bell
was put in a receiver and rung we heard the sound but
still as the air was exhausted the sound Demenished untill it was
unpirceavable and the Letting the air return the sound was again
heard and Condencing the air the sound Encreased with the Densaty
The effects of vacuum and foul air upon animals, air is the mean of
preserving both the animal and vegatable life, without it Creatures would
soon Dey the elastic air inclosed in the fluids and Capulary vessels of
the Body would swell it and thus they would be Distended, and burst
for want of the Counterpois external air Thus when a frog was
put in vacuo the air exhausted it Did swell Greatly but did not
Dey suddenly for by its Mechanism it Can supply it self with air
but most other animals save fishes and som amphibeous Creatures
Dey Imediately, vacuum has no sencable effects on reptiles such as
worms &c. foul air is Destructive to animal Life for Drawing in
the air of Charcoal unto vacuo the frog was mor affected with it than
in absolute vacuo— on Monday 20 Day of march Some
experiments to shew that air is absoly necessary for animal
and vegetable Life thus when we put a Chicken in a receiver and
exhausted the air Died imediatly in vacuo and Leting the air in
Graduoly it Came to Life again, burnt air if it be not impregnat
with sulphurous fums is by no means hurtfull to animal or vegetable
Life thus when wee heated a ball of Iron and by means of Tub made
the burnt air to pass into an exhausted receiver and puling the Animal
In it was nothing affected therewith but when the air puluted with
the fums of Charcoal or sulfur was let in and the animal put there
in it Died soner than in vacuo, Thus wee see that the opinion of
som concerning the reason why burnt & putrified air is so Noxious to
animal & vegetable is false becaus say they the vevicating spirit is Consumed
But here it is plain that the air may be Burnt & yet not be Noxious
To Life and the hurtfullness of it ariases from the fums mixed with it
and is purified by leting Down a Candel into the receiver suppose 2 inches
with fo out yet it will purg all around it so that by offten
repeating it the air will at Lenth be fit for breath Drawing

of flame and other uses of life this is the Method now used in
those mines and Colliers their Lights, and thus we see how usefull it is
to kindel fires in streets and in Countries after Thunder in order
to Consume the exhalations that ar raised and suspended in air;
As many Bodys such as flames and animals of all kinds except fishes
do Consolidat air as is evident from the Mercurys rasing in the
Gage when a Candel was put into a receiver, so there ar other
Bodys that do Generate elastick air such as apples not Bruised
and Gunpowder thus Dr Hales say he extracted more elastick air
from one appel than if it had only ben Contained in it as some
alledge and not Generated by it would have Blowen it up, thus
when a pice of hot Iron was put in a vacuo and the aparatus
so fited that Gun powder was Let fall upon it it was kindled
Did son Consume but there was no Crack for the Nois is Cased by
the pressur of the air but the air being removed and nothing to Conden
its parts it was Dissipated of a sudden, but it Did Generat elastick air
in such quantatys that the Mer. Did subsid 3 inches, That the
suden flaming of Sombodys is occasioned from the rarity of the medium
which was proven by taking a litel phosphorus and puting it in
water there it was quite unactive but when exposed to the open air
where the medium was rarer it Did flame and by writing on a pice
of paper and puting under a receiver and exhau. the air when the
windos was shut it ~~[illegible]~~ was sen to flam Greatly it burns severly
it self but if mixed with warm oils such as the oil of Cloves it will
not hurt but one may rub his hand and face with it and will apeare in
the Darke all in a flame thus I saw Done;

On Wednesday ye 4 of March 1751/2

all animals Consolidat and Consume ye Elasticity of Air
and render it unfite for life so that any Terestrial animal
if shut up in a pleace where there is no Communicatio of fre
air they in proportion to their Magnitude Consume air, a man
Consum a Gallon in a Minit flame allso Consum air a Candel 6 of the
pound is reakoned to consum as much as a man thus a mous was
put into a small Glass and hindering the air to enter it soon expired
Bodys when the small parts are put into agitation they break off
and emite Light somtimes heat, thus when any fermentation
mixtures Come together Imediatly they heat send of their [illegible]

Parts sometimes in Flame and that which remaineth is dregs become mouldy such as wet hay Corn and [illegible] such other things all oily substances shine soonest & emites Light such is the Backs of Cats when rubbed Backwards and the means of Horses [illegible] that many things shine which do not Burn thus solid phosphorus Burns vehemently but Liquid burns not at all, the Glow worm shines in the dark but has no sensable heat this arises from the motion of the [illegible] particals that are continualy perspiring from them in such quantaty with such a motion that through the medium of the air coming to the eye raises the Idea of Light in our mind that this is so is plain for No sooner the Animal Deis but all such light is Lost with respect to it, rotenwood and fish when putrifeeing emite Light which araises from the [illegible] quantaty of putrified particles being Numerously emited, for it apears from the strong feted odor of of putrifieing bodys. Quick silver put into a Glass Glob and the Glob whirled round emits light, and when Mer: was made to fall in an exhausted reciever with impetuosity where it fell upon another glass it was Broke into small parts and apears like a firy shower

Concerning Electricaty. Some Bodys such as Glas rosin and some other substances are electrick per se others are electrick communicatively such as ye human Bodys and bodys of animals and all metalick Bodys electricaty is occasioned by violent fricsion of the body electrical &c as Glass Tubes or Globes, the electrical fire is produced from a Great quantaty of fine elastick ether that is defused over all Nature which violently atracts it self and repels all other Bodys and allso repels itself with such violence as to cause flame, betwext this mater and Glas there is a Great Concord so that by rotation and friction much of this mater is accumalatted it atracts Light bodys such as Leaf Gold feathers and the Like but so soon as they are impregnated with this electorical mater it repels them and if they touch other Non electrick body which extract the mater from it it is again atracted and repeled and thus will play to & again

Weight of ye air is greatest at The Surface and as you ascend it will be
Les and if on descend down to a pit it will be greater this is proven by
Going up to heigh mountains with a Barometer the Mer will subsid
In the tub Som hav gon so heigh that it has fallen to 19 inches we
saw it proven by shuting up water in a Glass and puting a tub in it the
compressed air in the Glass forced the water to a Certan height in the
Tub which was marked, the weight of the Incumbent air would not Let it
ascend farther the tub being open in uper end for if it had been shuit the air
in the Glass would hav raised the water as formerly proven to 33 feet
then wee ascend up to the tope of the Steepel and the water was found to
Stand farther in the tub above an inch & $\frac{1}{2}$ the reason is the height of ye
Atmosphear being Less at the ~~surface~~ top of the steeple consequently
the air Raver and therfor Lighter and so the water behoved to ascend
& thus Still the heigher the air is the raver and Lighter till it becoms
alltogether onfit to Live in it or to hear any thing.——

on Friday 14 May; was showed the folowing experiments
concerning the elasticity & Gravity of the air first to prov that the elasti
ty of a quantaty of Comon air is a Balance for the weight of the whole
Atmosphear this was proven by filling a Glas vessel full of water &
emersing another Smaller one inverted the water did not at all enter
this is in imitation of the Diving Bell, no water would enter until it were
sunk to the Depth of 35 feet the weight of the incumbent water being
equal to the weight of the whol Atmosphear the elasticity of the air
in the emersed vessel being nomor abel to counter pois the weight of
of the Incumbent fluid must yild and the water rush in to fill up the
Space, ther ar several phenomena that ar to be accounted for only from
the elasticity and Gravity of the air of such are suction and respiratio
this was proven by the Cuping Glas which is a Glass which hath a tub
fited to and a piston fited to it and by drawing up the piston the air in
Glass when apleed to any par of the Body will force up a valv and so rush
into the barrel and when the piston is thrust down the under valve
shuts and another opens that is in ye piste and so the air Gets out
and thus playing to and again the air was exhausted and the
pressure of the whol atmosphear on the Contigous parts forced the part
under the Glas to ascend into it and the Glas being pressed by the
Atmosphear did so adhear that non of us Could draw it of till
the air was Let in again. after the same maner is sucking performed
by Children the Child sucking the air that is in its mouth and in
the ducts of the breast into its lungs to form a Cavaty and the

and the Rest of the breas by Cylanders of air Reaching to the Tops of the Atmasphar and as all fluids must yeld to the least pressur therfor the milk rushes in to the Childs mouth respiration was proven to be Don by the presser and elasticity of by means of Glas vessel open at both ends and two Bladers fastened one at every end then by Drawing out on the air was rarified within the vessel the rushed in and filled the Blader that was at the uper end the Delivering the Blader the air within was Condensed and the protruded out of the other Blader and this is way of the structur of a pair of Bellows and of our own respiration when wee heave up the thorax wee in Larg the Cavity of the Lungs rarify the air within them and the air rush in at the Nostrils and other concave parts and by Contracting the Chest the air is Condensed and forced out and thus too and again a Continual respiration is performed, that Gedoas may be formed by Condensation & Rarifaction of the Air was Shewen by exhausting the air from a Larg reciever so fited with a litel tub in it and having exhausted the air emersing the Botom of under water the hol beig opened to let in the water the presur of the atmost: Just as did sustane the water and Mer: so it did rais the water throug the tub mak a pleasing fountain; and again by powering water into a vessel mad for that purpose ad fixing a Condensing Syring in it and throwing as much air as posable in to it the fixin litel tubs with sevral hols in them they formed several pleas: Geds always obserbing the greates radom a 45°, the simplest of all that is a litel glas Ball with a tub fixed to its mouth but not reaching the Botome and by sucking with the mouth making a partias vacuum then emersing it under water and the mouth downwards the water ascend throug the tube into the glass it being mor pressed without then within then taking it out and Condensing the air by Bloing in it with your mouth and holding it in hand the water ros out of it in Litel Ged:— —

but in the 1st he is the son of God by Eternal And necessary Generation. that is of such necessity that the Divine nature cannot at all Exist without Existing in him in the form & Relation of a son unto a father And hence he is so often in scripture simply called the son of God And in this Divine Character he is Represented as the Almighty the most high God the lord god. the God. of his people and their Only Savior therefore the object of faith And Adoration God calls him own son. his son of himself which Expressions [illegible] to be the Natural son of God. and i[illegible] of Consequence be the Eternal S[illegible] that possably be Natural to God b[illegible] Eternal to God. — in the 2d pl[illegible] God hath Appointed him heir of A[illegible] ports his sonship for who can be a[illegible] a son. but being apparently heir of all things s[illegible] title to all thing 1st of himself as God And [illegible] he is the preserver And Governer of All[illegible] the Apostle Informs us that God hath hi[illegible] given him a name above Every name a[illegible] hath appointed him to be head of All things unto the Church which is his body Mystical — 3d on this head. by whom also he made the worlds: ob. the Apostle doth not say for whom as Soci:nians would have us believe the word signifies the Efficient and not the final. for then would Christ be a creature of his own hand which is Absurd. but he is the great Efficient of the Stupendious work of Creation Col. 1 16. 17. for by him are all things Created that are In heaven And that are in Earth visible And Invisible whither they be thrones or Dominions or principalities or Powers All things were Created by him & for him [illegible] he is before all things and by him All things con;

4th he is the brightness of the fathers glory and the express
Image of his person. or as it might be translated the Effulgence
of his Glory and the express Character of his person ——
the first of which metaphors is borrowed from the Rays
of light which stream from any luminous body suppose
the sun. whose Rays are of the same Nature with itself
and of the same Duration and yet Distinct from the sun.
Christ is (as has been proved) of the same nature with God
[illegible] and of the same Duration also. and yet in the mode
[illegible] from the father and as the sun
[illegible] and conveying heat to us by means
[illegible] communicate all the bless:
[illegible] by Jesus Christ. In whom it
[illegible] all fulness should Dwell. that we
[illegible] tions and ready Access unto the
[illegible] God cannot be Approached un:
[illegible] posterity for as such he is a Con:
[illegible] order.

5th he is the express Character of his person.
he is the natural Image of the fathers person as the Im:
pression of the wax is the Natural Image of that by which
it is made ~~[illegible]~~ he is the Essential Image of
the fathers person. All the perfections which are Essen:
tial to God the father are also Essential to God the son.
as the the is the father possessed of unbounded knowledge
— of Almighty power. — of unlimited and Absolute Sover:
eignty — of spotless holiness — of supreme Justice
— of unmerited goodness — [illegible] untainted truth ——
so is Christ. — [illegible]
so is Christ [illegible]

in the father Jno. 10. 30;

Lastly he upholds all things by the word of his power —
by which we are not to understand the Essential word who
is Christ himself but by this word we are to understand
the Continual Exertion of his Almighty power, without
which nothing could have Existed and without which Every
thing would be hurried precipitately Into Annihilation
for though the Apostle is here Principally Speaking of
material Creation and its several parts as up[illegible]
the power of the Son of God yet [illegible] the
there are other things which [illegible]
Important to us And Even re[illegible]
greater Exertions of Divine po[illegible]
shall Cease to be Exerted In Uphold[illegible]
It shall be Continually Exercised [illegible]
of more Glorious Artifice

This Leads me to the [illegible]
course which was to mention a few of these things which
Jesus upholds by the word of his power. —

1st. this Jesus upholds all the Purposes and Decrees of God the father
without him they could not have been and was it Possible that he
could Cease to be what we have Endeavoured to shew he is they
of Course would Cease also or be necessarily frustrated his Person
as Godman is the foundation of them all. Col. 1. 17 f. 9.
by him All things Consist he is the the Center in which
they all Delightfully meet. Eph. 1. 10. that In the dispensation
of the fullness of times he might gather together
in One All things in Christ the Glory of them is the
union of his human nature with his Divine Person,
Jer. 31. 22 how long wilt thou go about O backsliding
[illegible] for the Lord hath created a new thing In the Earth

in the Earth a woman shall compass a man. Jerm 3·16
And without Controversy Great is the Mystery of Godli:
:ness God was manifest in the flesh Justified in the
Spirit seen of Angels preached unto the Gentiles believed
on In the world Received up into Glory ——
Christ is the Great Scope And End. of them In Con:
:nection with the Glory of God And the Salvation of men
[illegible]v. 5. 11·12 And I beheld And heard the voice of many
[illegible] Round about the throne and the beasts And the
[illegible] the No. of them was 10000. times 10000 & 1000s of
[illegible] a loud voice worthy is the lamb that
[illegible]er And Riches & wisdom & strength
[illegible]ory Christ is the Great Attrac:
[illegible] Purposes And works. it is Xts
[illegible]s to Rest & Rejoice in them with
[illegible]e And Delight. Zeph 3. 17 ——
[illegible] midst of thee is mighty he will
[illegible] over thee with Joy. he will Rest
[illegible] Joy Over thee with Singing ——

2. Christ upholds the word of God.
he is the fountain whence they flow — the foundation
whereon they are built —— he is the matter of them
— the Repository of them. the End of them — the
life And Power of them — & the Application of them
Depends upon His application of his person & hold-
forthin them to peoples hearts as made of God to
them Wisdom Righteousness Sanctification & Redemp:
:tion —

3d he upholds all the Covenants of the Everlasting father —
he is the fulfiller and magnifier of the Covenant of works
and Renders it harmless [illegible] and in his hand they
Glor[illegible] and [illegible] thoughts [illegible]

Christ is the Contractor Mediator trustee surety Administrator Advocate Prophet & king of the Covenant of grace all the blessings of it are only enjoyed in consequence of our Union to him What is Justification but Gods Imputing all that did or suffered freely unto us and freeing us thereby from the curse of a broken and fiery law and through him accepting our persons and services for his sake, thus intitling us unto the Ineffable Glory of his kingdom What is Adoption is being with him [illegible] in the family of God and together [illegible] to all the privileges of the sons [illegible] sanctification are nothing else [illegible] Instamped upon the soul and [illegible] spiritual consolation is nothing [illegible] full apprehensions and foretastes of [illegible] and Eternal life is without contro[illegible] of these blessings consisting in Heaven [illegible] assimilating views of him in all the glory [illegible] Mediatorial Person as a lamb slain and yet alive and living and reigning for evermore —

4thly Christ upholds all that fellowship & communion which the saints have with God in this world —

when I mention God I mean all the persons of the Divine [illegible] he upholds our fellowship with the father as through him the father vents unto us ~~the~~ his free unmerited Infinite Distinguishing and everlasting love, and through him we make gratefull returns of love Gratitude and obedience which are acceptable in the sight of God, he upholds our fellowship with himself in giving him self unto us and all his Mediatorial fulness as the [illegible] Portion of our souls —

while he Enables us to Receive and Rest upon him for our
salvation according to the offer which he makes of himself
unto us in his Gospel. by him our fellowship with the
Divine Spirit is Upheld. As by the Instrumentality of
word And Ordinances he convinces us of our sins &
miseries Enlightens our minds In the knowledge of
Christ Renews our wills Changes the bent of our Affec:
tions & Desires witnessing with our Sp^{ts} that we are
[illegible] of God. helps our Infirmities Strengthens our
In[illegible] sanctifies the whole nature making
[illegible] tance of the Saints in Light
[illegible] leads us to the Person & fullness
[illegible] God ~~it~~ to the soul wisdom Righ
[illegible] on And Redemption

[illegible] Qualities in the sanctified soul
[illegible] him

6 all the [illegible] ne acceptable Worship of God is upheld.
by him
7 All New Obedience of believers is upheld by him
in one word all things whither they are visible or
Invisible whither Spiritual or Material & all space
are upheld by him

the 3d part of our Discourse was to shew
the Necessity there was for lodging this Great work in
the hands of Jesus. & 1st because there was none worthy
of the charge but Christ not Even among all the Seraphs
which Surround the throne in heaven
2d none were able [illegible]

in Isa. 63.5. he look as if Anxious to find out Any who could under-
take the work but there was none to help and was as it were
astonished that there was none to uphold then his own Arm
brought Salvation unto him And his fury it upheld him
he could take the book And loose the seals thereof when no man
Either In heaven or Earth or under the Earth or In the sea
Could Even look upon it

Lastly because he Delighted in the work and the Fa-
ther And Divine Spirit Acquiesced with Whatever the
and Delight of the Son behold me behold [illegible] I Com[illegible]
Exulting Cry of our saviour before [illegible]
word I Delight to Do thy will [illegible]
with Inexpressible satisfaction [illegible]
hear and believe it Isa. 42.1. b[illegible]
I uphold mine Elect in whom [illegible]
have put my Spirit upon him h[illegible]
judgment to the Gentiles and the [illegible]
ly agreed with the father and Son [illegible] the
Glory was All hung upon him and testified this his Appro-
bation by leading Old testament Saints to a sure hope in
the saviour who should be the future Sacrifice for their sins
And when he Appeared In flesh Did he not In a visible
manner Descende on the saviour In the form of A dove
And O hearers Doth he not testify In your hearts that
he is Satisfied with the work when he Applies unto you
the purchase of his blood Exciting you to say O covenant
ordered in All things And sure is All my Salvation
and All my Desire And In One word Shall not
[illegible] find Attestations of Satisfaction in this great
work [illegible] led

Confirmed Angels And Redeemed men - highten the transporting Joys of heaven through the Ages of Eternity

We Shall have done with a Short Improvement

1st. from what has been said be Informed of the rea-
son why men deny the Doctrine of the Divine trinity
because they have their understandings Naturally
[illegible]ed and the[illegible] wills set on things which cannot
[illegible] mind Cannot Receive the things
[illegible] know them because they
[illegible]ned.

[illegible]al and Saving knowledge of
[illegible]vine trinity there Can be
[illegible] of the Covenant of Grace of the
[illegible] and Intercession of the Lord Jesus
[illegible]ing of the work of Redemption
3 the Doc[illegible]ne of the Blessed trinity is so far from
being Merely Speculative that without it there is
no motive to or Exercise of Piety or virtue —
4 see that the whole of practical Religion Consists
in holding fellowship with a three one Redeem
ing God with the father in Discerning and believ-
ing the Reality of his love and making Suitable
Returns with the Son in Receiving him And
his Mediatorial fullness. In Resting on his
Righteousness and Receiving the blessings of his
purchase as the life of our Souls. And with the
holy Ghost In Receiving & Improving his pow
so[illegible]

sanctification of our Souls

[illegible] to see that any Dispairing Doubth Concerning Eter:
:nal happiness is very sinfull in the Servant of God
of tryal
have ye Received this Doctrine as a fundemental ar:
ticle of your faith: without It you Cannot be saved:
If you have you have been Satisfied with the Account
which God hath Given of It in his word and led to
:mire. And love thee God. O how Sweet the word [illegible]
the Song of the believer who Rests [illegible]
though I walk In darkness th[illegible]
me Rejoice not Over me O [illegible]
I fall yet Shall I arise &c —

O Sinner If you have any acc[illegible]
not Affected with It. [illegible] not Consi[illegible]
and Whither thy way leads yo[illegible] [illegible]ake
assuredly It Goes down to hell wh[illegible]
of the lord parish. what are the Enjoyments of time
or the Gratifications of Sense are there not worm:
wood And Gall in them are there not Clouds spread
hanging over your head. and is not the Curse of the
lord always upon you
and thee Jesus who upholds all things by his Almighty
will uphold you In Enduring all his fierce Indig:
nation

Be Exhorted — to fly to Jesus this is
the accepted time And now is the Day of Salvation

— a believer Seek after more fellowship with the
[illegible] and be not faithless but believing. the lord hold

and now may the God of Peace which brought
again from the Dead our Lord Jesus that great
Shepherd of the Sheep through the blood of the Ever:
:lasting Covenant. Make you perfect In Every good
work to do his Will Working in you that which is
well pleasing in his Sight through Jesus Christ
To whom be Glory
for ever And Ever
Amen

[illegible]mmagh

Heb. 7. 25. Wherefore he is able also to save them to the uttermost that Come unto God by him seeing he ever live to make Intercession for them ——

In this and the preceding Chapters the Apostle treats of the Priesthood of our Lord Jesus Christ and as in the 1st Chapters he proves his Excellence and Glory as a Divine person in the Godhead. so here he proves that he was in the Administration of the New Covenant h [illegible] the Glory though not to the exclusion of the oth [illegible] in this Chapter it Speaks of Mel [illegible] of Christ yet shews that he was [illegible] Equal unto him — but was [illegible] King of Righteousness — In he [illegible] peace — In his Original or [illegible] without mother or Descent. — In th [illegible] as a prefer'd to Abraham and [illegible] Levitical Ord. — but having no [illegible] these things we shall not now Dilate upon them

In the words und^r Consid^n we may Obs.

1st The Complete power of Christ Jesus to save sinners asserted he is able to save & that to the uttermost i.e. Completely & Everlastingly.

2d The Character of the Persons whom the Lord Jesus will thus save they are All who Come to God by him. i.e. All who by his power are made able and willing to come unto the living God.

3d The Reason why Christ is thus able to save sinners to the uttermost because of the Eternity of his Priesthood the value of his Sacrifice, and the prevalence of his Intercession —

as High priest living forever includes in it three things
1st the Eternal life of God as his Divine Nature he
liveth this life in himself
2d a life of inconceivable Glory in his human nature
this is a life which he liveth for himself —
[illegible] a Mediatory life in heaven and this is the life which
[illegible] Apostle here principally hath in view when he says
[illegible] forever to make Intercession for us ——

[illegible] Gods people are bound in sin-
[illegible] lie in the way to salvation the
[illegible] virtue of his Priestly office and
[illegible] to carry on the great work of
[illegible] life untill they all Arrive at

1st [illegible] some of those Difficulties which
lie in the way of sinners unto Eternal Glory
2d shew how the lord Jesus Doth overcome these
3d prove the Doctrine as shew that Christ lives to the
4th make some improvement. —— ends for the

—— —— first there is in the way to salvation
the following among oth^r Difficulties —
1st a broken law. we have failed of the precept &
cannot Endure the penalty. or in Enduring we
cannot satisfy ——
the precept Required personal. perfect and per-
petual holiness in heart and life —
the penalty is of an unspeakable Extensive
and D[illegible]

Consisting in Death in the greatest Latitude of the
signification first legal. the Curse Immediately fix-
es on the transgressor as Cords of Death binding as
fast that no Created power can loose them whilst
a Cloud of vengeance Continually hangs over his head
pregnant with the sharp Arrows of the Lords vengeance
and barbed with the Curse — which Ends in the
~~or Natural~~ Death which is the Actual Execution o
the sentance passed against sinners as such and
may be viewed —
1 as Spiritual / sin and the c [illegible]
actually separates the soul f [illegible]
an Absolute god. and fills the [illegible]
pride and Unbelief hence [illegible]
and Averse from good. and fill [illegible]
god in his nature and Excellen [illegible]
himself in his word Ordinances [illegible]
2 as Natural or temporal and this [illegible]mences
in the Sinners body the moment he sinned he
and All his Posterity became mortal,
or Outward and Relative affecting those Creatures
on which the life of man Depends. our land barren
our Air rendered Noxious with pestilential Vapours
and All our very food pregnant with the seeds of mor-
tality, the Earth always in travail and by Quaking
or volcanoes hoping that it will yet be
Delivered of its Cumbersome load. and that the heart
will be [illegible] Warming —
3. there is an Eternal Death by which
[illegible]

bigest. hence Called the 2d Death and Consist in
an Everlasting Separation of both Soul and body
from the presence of the Lord — & the Endurancy
of Inexpressible torments throu[gh] that incon-
ceivable Dolor.
now all these Difficulties as they are the Deserts
Constituents of the Penalty of the broken Covenant
[illegible] from the Natural perfection of God —
[illegible] Majesty of God the Covenantor being Infinite
[illegible] Divine Must be high treason
[illegible] ing
[illegible] Jealous God And will not let
[illegible] trifled upon.
[illegible] d Cannot Dwell with Sinners
[illegible] ands It. a Sinner Can God be-
[illegible] e Sin it Dies —
Deco[illegible]ead ——
2 [illegible] 3 how Doth Jesus free from
these or take them out of the way —— in the
Execution of Priestly office
1 he had a holy nature. 2 a Righteous life 3
he died a Satisfactory Death. 4 this Either Im:
puted or Applied to the persons of his People
gives them Both a title unto And meetness for
the kingdom of heaven. to Destroy the Dominion
of Sin and purge Away Its pollution ——
for in these the Priesthood of Christ
Consists And by these the law is fulfilled
and [illegible] satisfied.

3d head. Christ is able to save to the uttermost al
1st because of the intrinsic worth of his Sacrifice
2. by his sacrifice the works of the Devil are eff
ectually Ruined heb 2. 14 for as much then as the
Children were partakers of flesh and blood. he like
wise also himself took part of the same that
through Death he might destroy him who h
power of Death that is the Devil and it i
to take the Spoil from a wa [illegible]

3 the Dignity of his person [illegible]
to his Death but Continues [illegible]
Intercession — which he Ca [illegible]
presenting himself before God. a [illegible]
of his finished Attonement. heb. 9 [illegible]
entered into the holy places made [illegible] which are
the figures of the true but into heaven [illegible] now.
to appear in the presence of God for us —
4 he Answers all ~~objections and~~ accusations laid
against them Either by the Devil the world or their
own Conscience..
5. presenting. and Rendering all their worships accep
table to God the father

---

1. see your high priest must have the Preemi
nence in his person and work.
2. what folly to trust in any other besides him there
is no Savior

& have great the Encouragement for all to put their trust in him —

Oh how lamentable the case of Gospel Despisers when priviledged with the Gospel has Christ Died to save them and will they live to Damn themselves Does he intercede for men and will they Despise prayer to God ——

[illegible] how unspeakably happy they who have [illegible] their Jesus as their attoning & [illegible] between God and their souls ho[illegible] come to the throne of his g[illegible]er to his goodness and sing in the[illegible] while their soul is like a — [illegible] whose springs fail not happy — the[illegible] law is love nay who is love [illegible] [illegible] Administration is Wisdom mixt [illegible] condescention and mercy their concerns for Eternity are all perfected and the Lord who is their guide now will soon be their ever lasting glory

Dec.r 26th 1789 (Nine)

Dinnagh

Jn° 17. 24. middle part that they may behold my glory &c

In the preceding part of this Gospel we have laid before us an account of ~~the glory of~~ Jesus, as God equal with the father in power and Glory, with a variety of Displays of Divine majesty & Sovereignty and at the same time a full account of his being true man bone of our bone and flesh of our flesh Evidenced in many Griefs and Sorrows in much weakness, tried with hunger and thirst &c. togeth[illegible] an account of his love to sinners like unto us. Discov[illegible] his constant attendance upon the [illegible] many Distempers and Calamities apply[illegible] to their Diseased Bodies as they [illegible] Complaints but more Especially [illegible] sins and healing their backslidings [illegible] Divine Doctrines of his Gospel and fo[illegible] troubles and temptations &c —

In the subsequent ~~we~~ part we have had before us [illegible] account of their tryals. sentence Crucifixion burial Resurrection and Converse with his beloved Disciples — but in the words of this chap. we see Jesus [illegible] as the glorious minister of the sanctuary having finished his farewell sermon to his Disciples Closing his works with prayer unto his heavenly father. and It is observable that he offers but few supplications for himself but is Almost wholly taken up in prayers for his people in Every Age and parts of the world. that all the blessings of his own merit in their ordʳ may be conferred on them the last and sum of which is contained in the words under consideration that they may behold my glory that with them [illegible] eternal [illegible]

[illegible] with [illegible] turn aside And see this great sight
& I look Unto the Lord that we like him may be hid in
the Rock typified that we may see it for our selves &
not another. the Light of faith will be Refreshing And
comfortable here we see not Jesus In Gethsemenies
~~[illegible]~~ Garden surrounded In darkness Expos-
ed to the Inclemency of the Stormy wind or Rain —
Attended only by sleeping Apostles and they at a distance
[illegible] self prostrate on the hard Earth bathed in blood &
[illegible] Amazed. groaning under the frown of Divine
[illegible] the a withdrawing God but here we
[illegible] paradise Above where is no night
[illegible] principalities and powers And Every
[illegible] of things in heaven. Enjoying Im:
[illegible] of his father surrounded with
[illegible] ing Angels And many Redeemed Saints
[illegible] Just men made perfect. and Interced-
ing wi[illegible] father that his people may be with him
that where he is they may be also that they may
behold his glory &c but to come to the words —
~~[illegible]~~ we observe that these words are to be
chiefly Restricted unto the Saints full Enjoyment
of God in heaven. though here they behold his glory it
is only by faith and that darkly and meditately
through the glass of Ordinances but then clearly
and Immediately they shall see as they are seen and
know as they are known. what may be further
necessary on the words will be attended unto
in the prosecution of the following Doctrine viz.
that the faithful [illegible] Saints in heaven will
be [illegible]

Rev. 22. 12. And behold I Come Quickly and my Reward is with me to Give Every man as his works shall be —

among all the Events which Ever did or can possibly happen there are two which Claim our most serious and particular Attention and they are the Coming of Jesus in the flesh as a sacrifice for our sins and his Coming in the Last Day to Execute the Righteous Judgment of the Lord ~~these was the principal Effects~~ These are the principal Events which God would have us to weigh [illegible] and Consider with their importance [illegible] saviour and his Death was the [illegible] that worship of types and ceremon[illegible] testament to those they looked [illegible] when by faith they beheld them [illegible] and being already come they felt [illegible] with Inexpressible satisfaction and [illegible] seeing he hath already borne their grief [illegible] sorrows and though at present they [illegible] many Grievous distresses yet with Comfort [illegible] servants and patiently wait for the period of [illegible] in this text Namely the Coming of our Lord Jesus Christ to Judgment behold I Come Quickly and my Reward is with me to Give Every Man according as his works shall be

In the words Obs.

1st the Coming of Christ Asserted (I Come)

2d the manner of his Coming viz Quickly [illegible] regard to time

3d the End of his Coming viz to Give to Every man according as his works shall be.

4th how we ought to be affected with these Considerations and Impressed in the note of Attention with which these words are introduced (behold)

Doctrine That the Lord Jesus Christ will [illegible]

[illegible] stand in all moral things before his judgment that
[illegible] according to their works in truth to
your utmost Diligence to be found in him —

Method,

1st give a few considerations the certainty of a
future Judgment or coming of Christ —
2 Speak of the manner of his coming
3 shew for what End he comes.
[illegible] upon the subject of the notice of attention without
[illegible] ~~[illegible]~~ —
[illegible] from all any to d—
[illegible] the first thing w[illegible] proposed —
[illegible] doctrine the last judgment & com:
[illegible] but [illegible] [illegible]

[illegible] shall not doubt long seeing all things [illegible]
in [illegible] of the certainty of the coming of C. J.
but [illegible] satisfied with the following
1st the inanimate part of Gods creation Evidences it —
there is nothing in this Earth that can prove that it
was from Eternity or that it can in its present
Condition continue to Eternity how was it changed
by the universal Deluge in the Days of noah and al-
though the scripture is in a great measure silent
concerning this change yet it is not unreasonable
to be supposed nay it must be a truth because
of the vast Disproportion between the age of
man in our Days and that of Antediluvian
fathers the surface is always tossed by storms &
hurricanes while the bowels are torn by volcanic
Eruptions & Quakings — 2d the most Ignorant of mankind

ion a persuasion of it the consciences of the heath-
ens ... witness concerning it and mean while their
thoughts either accuse or excuse them Rom 2 15.

3. God by his providence in the moral Government of
of the world gives reason to believe it. Ecl 3. 16 17. and
moreover I saw under the sun the place of judgment
that wickedness was there & the place of righteousness
that iniquity was there I said in mine heart that god
shall judge the righteous and the wicked for there
is a time there for every purpose and for every work
2 Thes. 1. 6 — 8. seeing it is a righteous thing
with God to recompense tribulation [illegible] that
trouble you and to you who [illegible]
us when the lord Jesus shall [illegible]
with his mighty angels — — In the [illegible]
those who know not God nor are desirous [illegible]
of him but are in their natural thoughts [illegible]
enemies unto him and in all things [illegible]
honour him exalted to the highest pinnacle of human pre-
ferment. while the fearers of God's name are kept in abase-
ing often under adverse providences. loaded with reproach
for their attachment unto the truth and oppressed by
the tyrannical hand of the wicked which proclaims
in words more loud than thunder that God will not
always forsake the needy nor forget the miserable ones
who call upon his name — lest his ~~[illegible]~~ truth should be
called in question respecting the fulfilment of pro-
mises and his justice in the dispensations of
his providence or the integrity of God's word failing
unto his people which he has purchased for them
by his blood. &c —

if we turn our Eyes to the Sacred pages of Inspiration
we will find that these prove beyond all Contradiction
Psalm 98. 7.8.9. let the Sea roar and the fulness thereof the
world and all that dwell therein let the floods clap their
hands and the hills be Joyfull together before the Ld
for he Cometh to Judge the Earth with righteousness
shall he Judge the world and the people with Equity
Psalm 50-3 — 4 &c Jude 14.15. behold the lord com[illegible]
with [illegible] of his saints to Execute Judgment
[illegible] All [illegible] 17. 31 because he hath appointed a day
in which [illegible] the world in righteousness by
that [illegible] hath ordained of which he hath
given [illegible] all men in that he hath raised
[illegible]
[illegible] we stand to prove a doctrine which we
[illegible] all believe and which you see Scripture
[illegible] ly teaches and even the moral Gover-
ment of [illegible] the world calls loudly for and all
the Ornaments and rude parts of the Creation proc-
laim it. O that we were duly affected with it and
preparing for it as men whose souls are deeply interested in
it for then shall our state be fixed never more to be chang-
ed.

we proceed to the 2d viz
to speak a little concerning the manner of the coming
of Christ in the Day of Judgment — behold I come —
quickly. the expression may we presume either re-
spect the time or the effect his coming will have
upon the world. 1st respecting the time of his coming
some may say are there not many ages past since
he told us in his word he would come quickly all
things continue still as they were and there are
no more signs of his coming to which we answer
[illegible] are as rapid as
that [illegible]

or as a watch by night there is no proportion between the many thousand years which may transpire between the creation of the world and the Dissolution of all things and therefore a wicked and adulterous generation shall have no sign given unto them Matth 12. 39. —

but he cometh quickly in a preached gospel, to day if ye will hear his voice —

he cometh quickly in the day of our death perhaps even while we are saying soul take thy ease he is saying prepare to meet thy god this night shall thy soul be required of thee [illegible] —

this Day will come on men with great [illegible] little expecting it Luk. [illegible] for [illegible] the fishes that are taken in an evil [illegible] that are caught in a snare so are the sons [illegible] time when it falleth suddenly upon them [illegible] before the sun never shone brighter morning [illegible] labours with more cheerfulness and [illegible] [illegible] closed in a more serene and settled evening the moon And stars never looked more beautifull nor the swarm of bird never went with more eagerness to their appointed Depositery. Nor Spent their time in sensual [illegible] Never Did a thicker cloud of Derision hang over the believer voice of his god nor Did he ever close the labours of the [illegible] Day in more earnest prayer to god or strong cries to him who is able to save them in this Dreadfull night whose terrors shall surround them in a moment when these who are drunk with the juice of the gospel shall be for ever Drunk with the judgment of the lord — and these whose mouths are filled with blasphemy shall be eternally consigned over to burning from the lord. Never were prayers heard and answered more [illegible] [illegible] to the [illegible]

Christ will himself break forth from heaven and the body shall be behold I come and my reward is with me my Reward of Justice and Righteous indignation to the workers of Iniquity and my Reward of Mercy to the people of my holiness

though he Comes Suddenly yet he Comes In an awfull manner, in his own and his fathers Glory attended by All the holy Angels - Rev. 1.7. behold he Cometh with Clouds and Every Eye shall see him and they also who pierced him. And All kindreds of the Earth shall wail because of him.

He shall [illegible] a great white throne in the air [illegible] great white throne of him who sat [illegible] face the heavens & the earth fled away [illegible] no place found for them - [illegible] a most awfull manner summon all [illegible] then are found alive to appear before his [illegible] impartial Judge. when our lord was in his humble [illegible] upon earth he foretold this Joh 5. 28 Marvel not at this for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth they that have done good to the Resurrection of life and they who have done evil to the Resurrection of Damnation

then shall the Angels separate the Righteous from the wicked and the one shall be on the Right hand of the Judge while the others shall be on the Left. Math 13. 41 ~~4~~ 50 the son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them which do iniquity and shall cast them into the furnace of fire there shall be wailing and gnashing of teeth ——

we proceed to the 3d heading
to shew in a few things the end for which Christ will come
to Judgment — Included in the last part of the text to give
unto Every man according as his work shall be —
his coming answers some glorious Ends both with Respect
to himself as Judge and Also
with Respect to those who are to be Judged —
1 with Respect to himself he will be Judge that Day
that the Ignominy of the Cross may be Done away
2. that he may Efficiently and Forever Subdue & Con
his and his People's Enemies Psal. 21.8.9. thine han
find out All thine Enemies thy [illegible] shall find
out All those that hate thee tho [illegible] as
a fiery oven in the day of thine [illegible] shall
swallow them up in his wrath and they [illegible]
them
with Respect to those who shall be [illegible]
1 that they may have a visible Judge
2 that they may have a Judge who hath fulfilled
that law by which he Judgeth both in the Precept
and penalty of it
3 that he who purchased Eternal happiness for his peo-
ple may have the honour of conferring it on them at
that Day according to the nature of their works which is
gracious & holy
4 and 5 that having inflicted condemnation on those
who have Despised him and his ordinances persecuted
and hated his People —
and those Rewarding them according to the merit of
their works —
Inferd 1st the Respects are Intention to prepare
[illegible] for that [illegible]

5 That those who shall be Condemned shall have no plea -
against God in Judgment.

6 That if we be not reconciled to God now there is no
coming with God afterward we shall be eternally fixed in
that State which Death and Judgment will find us —
from what hath been said see that there will be
a future Judgment.
2 we see that the Judgment of all will be an awful thing
the Omniscient God. there shall the sentence be
[illegible] and Readily Attend every large
world — [illegible] Judgment as if with open
[illegible] Opened. Every Angel and man
[illegible] witness every Action and there
[illegible] Examination
[illegible] be Judged in a most Regular manner
by [illegible] who are first Raised shall be first Judged —
that they may give their Solemn assent to every
[illegible] Judgment.

If these things are so.

Let us [illegible] ourselves as in the presence of our Judge.
what think we concerning them. how preparing for them
O how little thoughts of Judgment what bad preparation
for it.

—— know Sinner your God will not be mocked
Believers. a Neglected Saviour will be a terrible Judge —
how great the punishment of Gospel Despisers
it Consists both in Loss and Sense —

O Believers Live after Spiritual Teaching set
our Affections on things that are Above and spend
our time in waiting preparing and longing for
the Second Coming

for then he will crown you with honour and glo and instead of secret pardons comforts and visitations of his Spirit he will publickly proclaim you his and his fathers beloved children and favourites and invite you to participate those joys which he hath purchased for you at the expense of his own blood — hold fast that which you have for he who testifyeth these things saith surely I come quickly and the lover of your souls be Amen

Even so come Lord Jesus

January 28. 1770.

J. Mallan

Of Election and the use of the Doctrine

1st that there is an Election of some men unto Salvation
2d this Election is Absolute
3 this Election is personal
4 it is from Eternity
[illegible] that they are all chosen in Christ
[illegible] this Election is only founded upon the grace of God

[illegible] these [illegible] Doctrines and only to be found [illegible] [illegible] not much concern us what carnal min[illegible] [illegible] the contrary they being the [illegible] God it is in vain to try them by any other [illegible] the word of God for who hath known the m[illegible] [illegible] can knowe it but as it hath pleased him [illegible] it

[illegible] there is an Election and that men can only be saved by virtue of it.

Election is the good pleasure of the Lord choosing some to everlasting life and appointing all the means leading unto it. that there is such a thing is evident from Rom 9.23. vessels prepared afore unto Glory. & 11.5 there is a remnant according to the Election of grace—

the Scripture points them out by their character 1st as separate from the world. Joh 15.19 I have chosen you out of the world. 17.9 I pray not for the world but for those which thou hast given me

2d men of a different race from the world we are of God and the whole world lyeth in wickedness 2 Joh 5.19

3d subject to another head we are thine thou never barest rule over them Isa 63.19

was belonging to another work the good tidings of the
of the kingdom, matth. 25.34. Except the lord had shortned the days
given a remnant no flesh had been saved the
whole world would have been as Sodom Isa. 1.9.
if this be so let no man tax God with Injustice for particular
by Do not princes of this world bear rule over men like
themselves is there a man so mean ~~but will~~ who would not
think himself wronged if Questioned for Disposing of his own
which however is only Borrowed Shall vain man Arraign
his Sovereign lord

since there is an Election put you in for a part in
who can tell if God will turn away his fierce anger that
we perish not Jonah 3.9.10 it is worth venturing
you can lose nothing by it to have [illegible] is
is a comfortable evidence you a[illegible]
perish who ventured on it

2d Election is Absolute [illegible] it
is irrevocable on Gods part and [illegible]
1 because whatever can be looked upon a[illegible]
apart of it being Redemption from sin [illegible]
2d salvation cannot be Insured without [illegible]
as Adam fell when left to himself and like him all flesh
have corrupted their ways. Gen. 6.12.

3 Christs Election to be our Saviour was Absolute heb.
10.5 a body hast thou prepared me, his human body was
not united to his Divine person ~~before the Lord knew that~~
he would Destroy the works of the Devil fulfill all Righ-
teousness. for without this union he could not accomplish
these, so we are Married to union to him &c

4 our Election must be absolute because the Death
of Christ was Absolutely fixed in the purpose of God.
him being Delivered by the Determinate counsel
and foreknowledge of God ye have taken and by wicked
hands have crucified and slain and it was not possible
that this cup could pass from him unless he drank it
and will never lay down the [illegible] without securing

wholly in gods promises unaffecting [illegible] happiness
and the intercessor perseverance of faith are absolute as must the
Decree they being the transcript of it — and in this 8th
the Apostle paul challangeth all the world and powers
of Darkness to nullify the Decree of God or his Interest
in God Rom 8. 32 & 33d

we see the greatness of Gods mercy in not leaving
us or it Everlasting Covenant to human contrivance
[illegible] Encouragement this to sinners
[illegible]tion [illegible] on the thief of Luke
[illegible] any condition to be performed by you
shall [illegible] unto life and happiness are assured
[illegible] are absolutely promised and provi
[illegible] as Salvation itself —
[illegible] for saints — 1st in temptation what a sup-
[illegible] soul is the love of god which puteth on him
in his Blood and said unto him live — 2d nothing tends
more to a Recovery after a fall Remember O Jacob
have formed thee thou shalt not be forgotten of me
I have blotted out thy sins therefore Return unto me
Isa 44. 21&22

Our Election Is personal And Eternal

1st It was not a person that was uncertain who was to
be lord and Christ but the 2d person in human nature
and this Capacity he sustained from Everlasting
how particularly was the place of his Birth all the
Interesting circumstances of his life the kind and
manner of his Death predicted and if the Election
of the head be personal and Eternal why not the
Election of the members of that Mystical body Psal.
139.16 In thy book were all my members written
when as yet [illegible]

be so particular About the numbering of an Earthly prince
why not much more so about the members of heaven

2d the Designs of God In the death of Christ could not be
otherwise secured. if God had only sent him to purchase
salvation for those who would believe what if none had
believed — but If God had Decreed that some should believe
we must allow that he knew who they were unless we
Endeavour to rob him of his Omniscience

3 God the father hath prepared kingdoms for his peop[illegible]
and is it possible he knows not who ~~they~~ should [illegible]
the inhabitants Did he divide to [illegible] their
inheritance And the bounds of their [illegible] Deut.
Mount Seir to Esau and Ar [illegible]
Deut 2.5.9. and Doth he not also [illegible]
mansions In his own house to those [illegible]
[illegible].

We see it is a Great honour to be known by God
to salvation: what honour that poor and insignificant
names should be Registered In heaven —
2. the knowledge of this is a Great privilege it Enlarges
the heart and Gives boldness of speech towards God.
we have more Grace [illegible] no sooner says God I
know thee by name than he is as if [illegible] emboldens
the [illegible] heaven would fondly take the 3d and says
I beseech thee shew me thy Glory Exod 33.18 ——

3d this layes the foundation for all true Gospel [illegible]
at its Eternal Date and you to Esteem it.
4th It convinces you that it shall also be Everlasting
if the Root be Eternal so must the branches also.
[illegible] and perhaps it is so often said of the redeemed
[illegible] the lambs book of life

Election is only in Christ

it was Requisite that the new Covenant Should have
a head and mediator as well as the Old. that Grace &
Life might flow from him Unto All the Elect Seed as
sin And Death had Done from Adam. In which Respect
Christ And Adam Are Set forth as Parallels Rom 5.
18 — 21. there are strong Reasons for so Choosing us
that God might out shoot Satan In his own bow &
[illegible] who knew that If the Root was once pois[oned]
[illegible] that the branches would be affected — therefore
[illegible] gained his Design — but the lord
hath [illegible] by puting our Concerns into the
hand[illegible] who Cannot fail —
[illegible] of the very
Righteousness this way we might
the more Readily Subscribe to the Righteousness of God
in the Imputation of Adams sin — for without a sight
of the One we Cannot with Any heartiness Submit
to the Other. hence Some have argued too strongly
against Election Alledging that what Adam did was
without there Consent and therefore they could not
be Justly punished for it. let them Consider the Case
of Achan. and how [illegible] by his trespass wrath
Came Upon All Israel. and yet none of all that
People were so Impudent as to say that Achans
sin Did not Concern them and we are sure they
Did not Consent to it let such beware that by
this kind of Reasoning they do not exclude
themselves from the Righteousness of Christ
since the Setting up of the 2d Adam was [illegible]
without their Co[illegible]

3 if the Elect had not been In Christ his Satisfac-
tion Could not have availed them as Adams sin Could
not have affected us unless we were In him — another
profit or loss Cannot be mine unless there be a legal
Oneness between us.

4 by Choosing In Christ Our Salvation is Infallibly
Secured because he Cannot fail as Adam Did
Because he lives they shall live Also Jno 14.19.

Use have an high Estimation of the love of [illegible]

2 Evidence your Interest in Christ by a holy [illegible]
and Conversation
3 be not afraid of Miscarrying [illegible] in the
mighty God

Election is of Grace

1 It is from the Sovereignty of God whose will is the
supreme law and will not admit of a Coordinary
much less will it be Subject to Another — he will
have mercy on whom he will he will have mercy. [illegible]
9. 15.
2 It must be of Grace because Grace and works are
Inconsistant In the matter of Salvation

3 there is nothing in man Can move God to pardon their
sin or Elect them to Salvation

4 to Derive our Salvation from any Other [illegible]
the Grace of God is to frustrate the principal End
of it which we are Informed in Eph 1.6 is to the
[illegible] of the Glory of his Grace wherein [illegible]

ace
[illegible] make no light matter of Sin or of your Sinfull nature
& use the means which Grace hath appointed watch
and be Sober watch unto prayer put on the whole
armour of God your Sword And your Shield be Sure
you forget not but still let your Eye be toward
Christ for strength Counsel agency And Every good
thing Depend on him for preserving And Actuating
the Grace he hath Given you
whatever befall you Remember the good Pleasure
[illegible] hold your Peace As Aaron Did
[illegible] must Speak Let your Speech
be [illegible] it is the Lord let him do as
seemeth [illegible] good he preserves the Inheritance
[illegible] he will Give you himself Eternaly to
for you [illegible] Enjoy and What Can
you Desire more

Tullealan
Jan. 25th 790.

Jer. 14. 8th

O the hope of Israel & savior thereof in time of trouble why shouldest thou be as a stranger in the land & as a wayfaring man that turneth aside to tarry for a night

this chapter was penned in the time of a great dearth in the land of Judea occasioned by a grievous drought which was in the latter part of the King Josiahs [illegible]
2 Kg 22.
which calamity the Prophet pathetically laments and as a token of Gods withdrawing his [illegible] presence from them whereupon some [illegible] merit in himself or the people [illegible] the glory of Gods name.

the prophets scope in the text before us is to deprecate the Judgments of God and particularly that terrible one of his withdrawing from his people,
in the words Obs.
1st the gracious title he gives unto God the hope of Israel &c.
2d his expostulation which is twofold

Doctrine

that as it sometimes pleaseth God to behave as a stranger to his people so there is nothing that will afford matter of such trouble to the serious seekers of God as such a dispensation.

Method.

first make some observations from the latter [illegible]
[illegible]

3d show upon what grounds he could be so. 4. show [illegible] people are sadly bemoaned that was a dispensation & why this Dispensation is so distressing to the People of God. & 5th make some Improvement

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Obs. 1st That if God withdraw from his people at any time he never takes away his loving kindness from them Isa 54. 10. for the mountains shall depart and the hills be removed but my loving kindness shall not [illegible] from thee — neither shall the covenant [illegible] be removed saith the lord that hath [illegible] thee

Obs 2d [illegible] may withdraw as to sensible comfort but he takes not his Spirit from his people as to his real presence Joh 14. 17. he dwelleth in you and shall be in you.

Obs 3d God withdraws from his people neither totally nor finally Hosea 13. 5. I did know thee in the wilderness in the land of great drought. Isa 54. 7. for a small moment have I forsaken thee but with great mercies will I gather thee.

Obs 4. There are various degrees of his withdrawing from various believers

Obs 5 we should carefully Distinguish between his withdrawing as to comfort and as to grace by grace here we mean not the habit of grace but the Exercise of it Gods people may have no comfort and yet grace vigorous as to the Exercise as was the case with Job David Jonah and at other times the Exercise may be [illegible] and strange things which Remain may be [illegible] [illegible] doubting and ~~[illegible]~~ dispare in the believers mind

head 2d when doth God withdraw from his peopl.

1st when he withholds his former kindness from them sees them in trouble and steps not in for their Relief. Isa 63. 15 where is thy zeal and thy strength the sounding of thy bowels and thy mercies toward me are they now restrained and this may suffice either the special or common acts of his kindness. hence zion when her tr[illegible] was prolonged cries out the lord hath forsaken me and lord hath forgotten me. Isa 49.[illegible]

2d when he threatens to remove [illegible] from his people and they are obliged to [illegible] his spiritual bread with the peril of their lives [illegible] of the sword of the wilderness —

3 when he continues pure ordinances but denies the blessings held forth in them. ye blasts them if ye will not hear and lay it to heart I will even curse your blessings yea I have cursed them already Mal 2. 2.

4 when he ~~[illegible]~~ sends silent rods upon them.

5 when he denies them access in prayer. Lam. 3. 8. when I cry and shout he shutteth out my prayer. Job 23. 3 O that I knew where I might find him —

head 3d

why doth God withdraw from his people.

he may do so of his absolute sovereignty but most frequently he withdraws for the correction of sin.

1st when [illegible] of [illegible] brings a Reproach [illegible] religion. 2 Sam 22. 24.

2 when they turn slothfull in duty Song 3.1 by night on my bed I sought him whom my soul loveth I sought him but I found him not.

3 when they look not to christ for strength to perform duties

[illegible] when they make a saviour of their duties

[illegible] when they sin under trial or after God afflicted them. how often have you been brought into [illegible] under the hand of God. but when [illegible] delivered you how soon was the [illegible] [illegible] with the mighty arm that wrought [illegible] and you returned to your former evil ways.

6 when we do not entertain the motions of his spirit Song. 5. v. 2.5 I sleep but my heart waketh saith the spouse it is the voice of my Beloved that knocketh saying open to me my sister my love my dove my undefiled for my head is filled with dew and my locks with the drops of the night — I have put off my coat how shall I put it on I have washed my feet how shall I defile them. &c

Those of them may we be said to be [illegible] [illegible] with such Disposition —

7th when we are insensible of our loss &c an[illegible] as the [illegible] [illegible]

and [illegible] [illegible]

as Prophet doth in the text and Context.

2d when we engage our whole hearts to seek after hi

Psal. 119.10 with my whole heart have I sought thee.

3. when we strive with God in prayer although for a time he may shut out our cry from before him and use arguments with him in our prayers as as the Prophet doth 1st he pleads the glory of name do it for thy name sake — 2d their hope none without him O the hope of Israel. 3d his promise of former acts of kind [illegible] saviour of Israel in time of trouble he [illegible] [illegible] able to Deliver why shouldst thou be as [illegible] [illegible] as a mighty man that cannot save. 5 he pleads the outward simbol of his presence his temple Ark & oracles. thou art in the midst of us & 6. his covenant relation to God. we are called by thy name.

4th when we are not satisfied with ordinances worship we find God in them.

and 5th

Why is God behaving as a stranger to his people in [illegible] of such Distress to them

1 because of the incomparable excellency of a covenant God. God is the fountain of every blessing to his people.

2. because of the [illegible] Effects which God's [illegible] [illegible] — (pray)

2ly. there follows a great Darkness upon the spirit. as when
the Sun Descends below our horizon a Darkness covers the
face of the Earth and the benighted traveler knows
not how to Direct his way so when God withdraws a
thick Darkness veils the understanding and the whole
soul and he knows not what course to take hence he
complains with Jeremiah Lam. 3.2 he hath brought
me into Darkness and not into light
[illegible] Deadness. God is the life of the soul and when he
withdraws the soul is not only in a State of Death
[illegible] All things are Dead unto it
4ly. the[illegible] much weakness. Deserted Heman
saith [illegible] am as a man that hath no strength
and David [illegible] saith in the same case I am not able
to look up Psal. 40.12 without me ye can do nothing
5 there follows much Barrenness on the souls
of Gods people their leaf fades and their fruit drops
and they become like the mountains of Gilboa
on which no Dew falls.
6 there follows unwelcome thoughts of Death
and Judgment. it is a melancholy thing to
think of walking through the valley of Death
without a present God.

7 fears of utter Rejection. it is not unusual
to hear the forsaken believer crying has God
forgotten to be gracious hath he in anger shut
up his tender Mercies Psal 77.9.10 ——

ance. What Information we have, of the
are few Pious believers in the world. —

2d are the many of these whose language is differ
from us we have not the knowledge of their their
Choice in their Judgment and shall be as forever,
their proper Sentence will be Depart from me

3 believers should not conclude that they are cast
off forever if God should be for a time as a Strang[er]
to their Souls with Respect to sensible Comfort

of Exhortation. What [illegible] are
Strangers to God And to [illegible] I Say
that your misery while such is [illegible] unspeakable
you are bound by the fetters of a Spiritual Death
under the dominion of Sin Daily in Danger of being
given over to all the terrors of the Second Death
O Acquaint yourselves now with God and be not [illegible]
ye Strangers to your God and your Duty it may be
he will Save you.

O believer Deserted and forsaken believer
make no harsh Constructions of the Melancholy Dis-
pensation thou hast received this to thyself as
that thou hast forsaken the Lord thy God.

Be it thy [illegible] your Endeavour your [illegible]
with all heart yet though thou [illegible] of his
[illegible] bear up with patience and

[illegible] is not the cause of your misery awake your
harp [illegible] mourning on it for certainly it is sometime
look to God for pardon of it and weep over it
cry to God for these things I weep mine eye mine
eye runneth down with water because the com-
forter that should have relieved my soul is far
from me Lam. 1-16

Then [illegible] to the throne of grace and there plead
faith [illegible] blood for removing this
[illegible] and bringing back the smiles
of your [illegible] countenance and that not
[illegible] the beloved of your souls say

rise up my love my fair one and
come away for lo the winter is past and the rain
is over and gone the flowers appear on the earth
and the time of the singing of birds is come
thy sun shall no more go down neither shall
thy moon withdraw itself the Lord shall be
thine everlasting light and thy God thy glory

[illegible] happy attainment
which God [illegible] mercy grant [illegible] father
and holy Ghost one God be the glory
[illegible] Amen

[illegible] 26 [illegible]

Zech. 14, 7 last Part of the verse —

But it Shall come to pass that at Evening time there
shall be light

Zechariah was the Second Prophet who came from the lord of
hosts to the Returned captives to Reveal more fully unto the
1 the future Desolation of Jerusalem and the temple and al
those calamities which Should come upon them for not
obeying the precepts and believing the promises of Go
2 the conversion of the Gentile nations to the faith of th
3 and the Glory of the Gospel Church

there is here Every mark of Inspira[illegible] the ext
nary accomplishment of the Prophecy [illegible] Beyon
controversy that the matter of it was Dictated by Divi
wisdom this Chapter contains many things of grea
importance and of Mysterious meaning we ought there
fore Diligently to attend unto them the first 2 verses
Exhibit an Account of the calamities which the Jewish
Nation Should be unavoidably visited with in the 3d there
is an account of the certain Destruction of the Persians
(the Jews Enemies) by the Grecians. from thence to the
words und. consideration we have an account of the State
of the church whilst God is fighting with the Enemies of
his People in the 6th. he says in that Day or Period of
time when the lord Shall Display his mighty Power in
the overthrow of his Enemies and giving Support to his
church it Shall come to Pass that the Day Shall not be
clear. the church will then have some mixture of trou
ble with some prosperity, nor dark. it will not be
so sad as all Darkness God will make some displays
of mercy [illegible] the midst of Judgments —

to Allay the the Bitterneſs of Judgment and some
Judgment with mercy to Allay the sweetneſs of Mercy
but says the Prophet it shall be One day there shall
be no Setting of the Sun altogether yet it may be
that its heat and light shall be much abated for it shall
be known unto the lord. the lord knows when it
shall Begin how Long it shall Continue and when
[illegible] shall ~~End~~. End. not Indeed as other Days in univer
[illegible] darkneſs but in Glorious And unclouded light it
[illegible]ll Come to Paſs that at Evening time there shall
[illegible]t. the w[illegible]ds we presume Respect the Gospell -
[illegible]pens[illegible]d in the Sublime of Eastern stile the
ages of th[illegible] Compared to a Natural Day as if
[illegible]e Consider the Patriarchal Age Similar to the early
Dawn. the Mosaic Institution and the time of the
Prophets as Advancing to high Noon the time of
our Saviours tabernacling in flesh the Noon it self
& from thence to the End of the world the Evening
that Glorious Evening which shall not End in Dark-
neſs but as it Advanceth the Lusture of the Light shall
Encreaſe it shall Come to Paſs that at Evening time
there shall be light—

What we deem [illegible] neceſsary for
ascertaining the true Import of these words
will Natively Cast up in the prosecution of
What we Intend to Remark upon them —

we shall Observe the following Impor-
tant truth (viz) that a Mercyfull Promising
God will according to his promises of old give

with his Church
blessings to his Church which are more precious to the soul than the light of the Sun is to the Natural sight — and these blessings Will he Continue to Dispence As In the Gospel Dispensation the Lord will Bestow the Richest blessings on his people which shall not be taken from them but Still more and more Encreased.

Methd

1st Shew how the the Gospel Dispensation may be Compared to an Evening

2d Speak Concerning the Nature [illegible] light which shall Shine in this Evening

3 prove the truth of the Doctrine by a few Arguments.

4. make some Improvement

1st why may the Gospel Dispensation be Compared to an Evening?

1 because as the Natural Sun appears larger to the natural Eye to be larger in the Evening than when on his meridian So the the Sun of Righteousness Appears more Great & Glorious in the Gospel Dispensation than in that of the Old testament in that time he was little known in his person and Excellencies to what he is now. the beams of a Reconciled god's Countenance were then Contracted to a much narrower Compass than now. Even to the Small Bounds of Judeas Land. but light the light of the knowledge of God in Christ Reconciled to the world Extends to many of the Gentile nations to Those people who sat in Darkness & shadow of death

each one walking in his uprightness and
we leave the world to Judge from their declared
principles and Daily practice whether they are
workmen who need not be ashamed. but as [illegible]
sure as the Scripture is the word of God as sure
as the lord is a God of truth they shall have [illegible]
it.

Why this time May be comp.d to the Evening
as much as through the Day the Beasts
of Prey [illegible] in their Dens but in the Even:
ing the[illegible] to and frow and Live upon
their prey [illegible] have many Errors in Principle
and Innovations in practice unknown in
the first Ages of the Church do now appear
and as so many Boars of the forest have destroy
(ed 3000.s of Souls

But amidst all these Destroyers there is [illegible]
and though this be as we have shewn the Evening
time there is and Shall be Light

We come now to the 2.d pt. of y Discrs
Whch. is to shew a few of the properties of
this Light which we have in this Evening ——
1st. all Light hath it for an Essential property
to Dispell Darkness let it be never so thick
hence old testament Saints Enjoying some Reve
lations of the Light of the Gospel lookd on

their State as a State of Darkneſs and with long
-ing Desires for the light of a Gospel Dispensation Could
say with Solomon Song. 2. 17. untill the day Break
and the Shadows flee away turn my beloved and
be thou like a Roe or a Young heart upon the
mountains of Bether. all theire Services had a d
and mysterious meaning which Could not at all
understood but by some rays of Gosple light ob
figuratively in it but in the fulneſs of time the
light Shined Into the darkneſs of [illegible] ent t
monies and Intended Pictures also i [illegible] Darkn
of heathen Ignorance And Delusion [illegible] the Dark
neſs Comprehended it not.
2 all light Discovers Objects in their true Colour
~~It~~ by this light we Discerne Christ in All the types
and Ceremonies of the Old testament to whom they
pointed. by this Light we See What God is in his
Nature & perfections & what he is to All mankind
whether Saints Or Sinners by this light we See
what we are by nature and by Grace and what
we Shall be through Eternity by this light we see
how God is to be Glorified and Enjoyed whither
on the footstool as on the throne 3 all light makes
objects like itself
3 as All light ~~Light~~ is Irresistable in it Spread
and Influence so is this All the powers of darkneſs
have Ever [illegible] the fall Endeavoured to withstan

and Extinguish this light but how hath it prevailed Every Period of [illegible] the Church abounds with Evidence of the most Unquestionable veracity to this truth In Every Age we See it preserved as a Spark in the Ocean And no thanks to the prudence or power of those whose honour is to walk in the light but Let Every tongue Ascribe the Glory to [illegible]n who Dwelleth in light Inaccessable —
[illegible]at opposition O hearers have you yourselves made against thi[illegible] light how Powerfully hath it triumph[illegible] not [illegible]ver the darkness of Ignorance and Error in [illegible] hearts but also in your Practice so that although ye were Some time darkness yet now are ye light in the Lord.

4 Lastly as it is Irresistable in its Progress so it is progressive in its Lustre And Glory what a thick vail overshadowed the first promises when the saviour was Revealed as the Seed of the woman the Shiloh and the Child Given and Son born — how Dark were the views which old testament saints had of him in the prophecies Concerning his Conception birth Life Death and Resurrection yet Every thing Concerning him or his Gospel are more And more Clearly discovered untill he Appeared in person And Established his Church And blessed be God we have no Reason to Doubt of its being again comprehended by the Darkness [illegible]

but have Every Reason to believe that it will
Encrease Contrary to the light of our natural day
which however bright may And Doth often close
in a dark and tempestuous night but in this Even=
ing the light Shall still Encrease untill the utter
most parts of the Earth behold its Glory untill the
fullness of the Gentile nations who as yet sit in
Regions of darkness And Shadow of death togeth[illegible]
with the Jews the Antient people of the lord bei[illegible]
~~to~~ in or Rather untill the Natural [illegible] clothes
itself in Sackcloth — and Even th[illegible] Glorio[illegible]
light Shall be but as begining to [illegible] for then
there Shall be no succession of darkness to the
the light then Shall be fulfilled that promise
thy sun Shall no more go down nor Shall thy
moon withdraw herself the Lord Shall be thine
Everlasting light And thy God thy Glory ——

— we Come to Confirm this truth by a few
arguments. 1st. Because all the persons of the
Godhead are Engaged in it the father Designed it for
his people the Son purchased it and intercedes
for it with the father the divine Spirit hath al=
ways Discovered it to the Church of Christ —
2d the perfections of God are Pledged for it in the
text And in many scriptures Mercy makes
the promises faithfullness And truth are
[illegible] fulfilment of [illegible]

and Almighty Power is as it were obliged to
overcome Every Obstacle Grace And Goodness to
bring to the creature All the blessings contained
in the Promise —
Lastly let the former displays of of Gods Goodness
to his Children And people be an Argument to
prove that the Lord hath Zions weal Always
[illegible] him And he will keep it as the Apple of
[illegible] Eye the lamp which the lord hath Ordained
[illegible] Guiding his people through the wilderness is
so far [illegible]ing Deminished as to its light
by Opp[illegible]on that it is Rather Encreased by it
and in similar cases we may still be sure of
similar Displays of Divine light nay it shall
still be Encreased untill the full blaze of the
light And Glory of the lord [illegible] ~~be~~ arise up on his
people. And Every shadow ~~be~~ flee away

from what hath been said be Informed.

1st that the Gospel Dispensation shall not Give place
to another in this world we would be astonished to
see the natural sun merizon after he advanceth to the west
traveling back to the East Again in the nature of
things according to the laws of ~~n~~ Nature it is im-
possible & so is it with the Sun of Righteousness
2d. if this be the Evening time how Ardent Should
we be in the work of the lord. least when he come
we have not our business Appointed us finished
we should undoubtedly give up [illegible]

make our Calling and Station Sure Stedfast in
supporting the truths of Jesus against the Prevail
ing Errors of the day –
3d. see it is a great wickedness to be ~~putting~~ writing
Eternity on our Enjoyments or saying Concerning
this world it is Good for us to be here – the day is in
Deed far spent and the Night Cometh on. It may
be our Sun may Set this Evening Never more
arise for yes say to yourselves O my Soule have Caught thou m
thy Lord And master have I been a Negligen
or a deligent what account can I give of my Ste
:ardship Am I among the faithfu [illegible] wicked
servants. 4 If you would have these important
Questions Solved take the following marks
you are Satisfied with and blessing God that
that your line hath fallen to you among the
Enlightened parts of the Earth you are Earnest
:ly praying to the lord that he may make the
light of his Glorious Gospel shine Into the dark
places of the Earth And Into the Dark hearts of
sinners. you are walking and working in
the light of the lord. you are seeking after Clear
:er views of God. In the midst of Dark And distress
:ing providences you have all your Expectation
set upon the mercy of your God saying
though I Sit in darkness the lord will give
me light ——— you look Even on death as no
Enemy but saying though I walk through
the valley of the Shadow of Death I will fear no.

Evil for thou art with me thy Rod and thy Staff
the Comfort Goodness & mercy shall follow me
all my life and my dwelling shall be forever in
the house of the Lord —

O ye whose minds are not as yet Inlight.
nd Cry to the Lord to Enlighten your Eyes before
Night of death overtake you and the Sleep of
rnal death: Close your Eyes from the blessed
ision of the light of the Reconciled Countenance
the L[illegible]

and ye [illegible]lievers in the lord Suffer the word
of D[illegible] work while it is to day be not ashamed
for the the work of the lord is both the most
h[illegible]able and most Profitable —
when you walk in darkness & have no light
trust in the Lord and stay yourselves on your
god he will bring forth your Rightiousness as the
light and your Judgment as the noontide of
the day — the time will soon come when
you shall not need to look to the sun moon
or Stars for light. nor shall you need the glasses
of ordinances to see the Lord your god by there
is no temple in the new Jerusalem. the
Inhabitants there have no need of a Candle
nor do they Require the light of the sun nor
of the moon to shine in it for the Glory

of God Doth Everlastingly Enlighten it and the Lamb is the light of it for Evermore — Amen

Drumlich . March 22. 1790.

Phillippians 1st V 21. first Part of the verse —

For to me to live is Christ and to die is Gain

for people to be preserved in life by the power of God is a g[illegible] blessing to have the comforts of life and a Capacity of En[illegible]ing them is Still Greater to Enjoy the means of Salvation in the time of prosperity is a blessing more to be prized but to have the blessings of the Covenant [illegible] realized on our souls is the Greatest blessing we can possibly Enjoy in this world. this will Regulate the mind in the mid[illegible] of prosperity and powerfully preserve it from the evil of temptation will Discover unto the understanding its natural ignorance to the will its original alienation from the life of God and all the perverse bias of the affections will lead to the contemplation of the admirable plan of Salvation and in this Divine Study will Excite the man to be more desirous of having Clearer Discoveries of his Interest in Christ and prizing him as the sum of their happiness the people of God are Resigned to the most adverse Dispensations of his providence knowing that though they be for the present grievous yet they work together for their good and Shall terminate in Inconceivable happiness. this is abundantly Evident from the case [illegible] paul the penman of this Epistle who was In prison [illegible] Rome for the testimony of Jesus when he wrote [illegible] letter to the converts at Phillippi

the views of their mutual Interest in Christ [illegible] overlook the
Horror of a Prison and the threats of Death and Say[illegible] ac 19 & 20. for I
know that this Shall turn to my Salvation through your prayer and
the Supply of the Spirit of Christ according to my Earnest Expectation &
hope that in nothing I Shall be ashamed but that with all boldness as
always so now also Christ Shall be manifested in my body whither it be
by life or by Death and Supposing that [illegible] be Questioned Concern-
ing this Declaration he Informs us how Christ Should be manifested in
his body. Either in life or death saying for to me to live is Christ —
and to die is Gain — we Shall not detain on the words they are
plain in themselves. If we Cast them into a Doctrinal form it may
be, which is Almost the Same with the words —

Christ is the Life of Every Believer —

for the Illustration of which we Shall

1st. Speak a little Concerning that life which the Apostle did &
every believer may Say he lives which is by them accounted Christ

2dly Shew how it may be Said that Christ is the life of believers —

3d. make Some Improvement.

with Respect to that life which believers live is just a life of faith as the
Apostle Elsewhere says the life which I now live in the flesh I live by
the faith of the Son of god who loved me and Gave himself for me -
Now this life of faith which Every believer liveth hath in it Every

these things the two following -
1st the Internal principle of life or habit of faith as one and I may say
the chief member of their new man
2d the external acts of this faith or evidence of the inward principle of Spiritu
al life, the Internal Principle Consists. 1st in a firm persuasions that all
the Doctrines contained in the word of God are are truths of the greatest certain
ty and Importance to be believed where ever this faith is the heart will readily
assent to whatever God hath revealed. And where it cannot fully unfold the
Mysteries contained in Divine Revelation it will rest Satisfied that they
are not more Clearly Discovered unto them by God. knowing that
perhaps fuller Discoveries would not be answerable to their present state-
of Existence. but it hath 2d. Some knowledge of the truths contained
in the word of we may give our assent unto things we may also con:
sent unto them and yet be Ignorant In a measure of them and Especially
where the matter doth not much concern us but the things of faith
being matters of Everlasting moment we Dare not consent unto
them without having some knowledge of them knowledge is Esse:
ntial to faith that there can be no faith without it we must
know some thing of the worth of our souls before we can be
much of the value of that price which was paid for the Redemp:
tion of them. we must know something of our state by nature
as under the curse before we lay hold on Christ as our Saviour
and Redeemer we must know somethin[illegible] Christ in his

in his Person. Natures. States offices and [illegible] Work. And
Relations before we Receive And Rest upon him [illegible] for Salvation
as he is offered to us in the Gospel—
this knowledge in the believing soul Extends to All the Persons
of the Divine trinity to All the perfections, purposes, works, Laws
and Promises of a three one Redeeming God and is not only speculative only but Practical also.
3d there is in this life an Appropriation of all the doctrines contained
in the word of God as necessary for the preservation and strengthening
of it in the soul and particularly of All the promises of God And of Christ
held forth in them the promise is unto you And unto your seed. And to
all that are Afar off Acts. 2.24
so there is in it a constant dependance upon a promising God for
the blessings which he hath promised Psal. 62. 56. my soul wait
thou only upon the lord for my Expectation is Only from he only is
my Rock and my Salvation he is my defence I shall not be moved
there are also in this life of faith some acts corresponding to these
principles as Evidencive of their Being Indeed wrought of God. such as.
a disregard to every Objection that may be made against the testimony of
of God. so when the children of Ammon and Moab & mount Seir united
all their power In ordr. to Drive out the people of Judah from the land
which the lord had given them to Inherit Jehoshaphat trusting on

the lord according to his gracious promise hath no fear of them
but Cries out o Judah and ye Inhabitants of Jerusalem believe in the
the lord your God and so shall ye be Established believe his prophets
so shall ye prosper. 2 Chron. 20.20, 2d. a Chearfullness in Encountering
any Difficulty and holding out against Discouragements Job 1 20.21.
Job arose and rent his Mantle and shaved his head and fell upon the
ground and worshiped and said naked Came I out of my mothers womb
and Naked must I Return thither the lord gave and the lord hath
taken away blessed be the name of the Lord in all this Job sinned
not nor Charged God foolishly this apostle also Chearfully bears up
under his Affliction and Imprisonment thereby Evidencing ~~that~~ he
suffered not as a fool. But Says to me to live is Christ whither he was to
Stay thus live in Bodily Distress or not 3 When there is a bold
but humble familiarity with God maintained. heb. 4. 16. let us therefore
come boldly to a throne of Grace that we may obtain mercy and find
grace to help in time of need. 4 when we Graciously Retain the
persuasion of Redeeming love notwithstanding the lord may
hid his face and frown upon us. Psal 22.1 my God my God why
hast thou forsaken me — 5 when his promise is held fast and
God Relied on as offered in the promise notwithstanding his pro:
:vidence may be very Adverse and Contrary [illegible] eg. abraham.

staggered not at the promise but was strong in f[illegible]iving glory to god. this principle of faith wherever it is will Discover itself in All the course of our Conduct. In attending on All the ordinances of God whether Publick Private or Secret. It will be Discerned in All our actions which are merely Civil even in All our Dealings with mankind for faith with out works is dead. or in other words there can be no such thing as a Saving faith without works Corresponding. many of a Malicious Spt. Revile us for being Enemies unto good works. we are the greatest friends I Say unto them we Endeavour to Shew their Cause And their matter and their End. as Springing from a principle of love to god Calculated to promote the Glory of God. and an Evidence of our Interest in Jesus And If any man or body of men preach any other Doctrine what must their End be. O Lord If Consistent with thy Sovereign Counsel save them from being Accursed. Open their Eyes let them not rush presumptuously into the presence of an Angery God with a lye in their right hand.

We Come to the 2d head which was to shew how Christ may be said to be the life of the Believer to me to live is Christ—

Christ the life of the believer.

1st because it is only by the Spirit of Christ that we are made alive unto Christ in the Day of our Effectual Calling previous unto this we in astate of Spiritual Death the Sinner being then under the Condemning Sentance of the broken law. as a malafactor in Chains waiting the time appointed for Execution is accounted Dead before the sentence be Executed upon him. so we being under the Sentence of the broken law may be with more propriety i accounted Dead. but no sooner are we by the power of Christ plucked as brands from the Burning than we are made alive unto God Eph. 2. 1. you hath he Quickned who were Dead in treppases and Sins and from thence forth the Spirit of Christ Dwells in them and walks in them holding up their Goings and Directing them into all truth Enlightning their understanding Renewing their wills and Changing their affections and Enabling them to Live by the faith of the Son of God.

2d. Christ is the Life of the believer in as much as. their faith which the Gift of Christ and Wrought in them by the Spirit of Christ is also upheld by him if faith be a thing which Shall not be lost Either totaly or finaly it is only owing to the Power of its Divine Author who is the Almighty and omnipresent Saviour. who will keep his people both by night and Day

3d ~~all the Exercise of faith is closely [illegible]~~ ~~[illegible]~~

3. all things necessary for the support of faith are treasured up in him. Do we i Desire to know how or whither we are Justified Adopted or San: tified there is Enough in Christ to satisfy all these great & laudable desires Righteousness And grace for our justification & Adoption Power for our Sanctification. And alle Spiritual Consolation and perseverance and from this fulness the graciously supplieth all their needs. — And Christ will Eternaly continue thus to be the life of the soul Even in heaven where faith will be lost in Immediate vision Christ the lamb who is in the midst of the throne will lead them unto Living fountains of water and God shall wipe away all tears from their Eyes.

for Improvement. from what hath been said we see the necessity of being by faith Interested in Christ without this we are Dead and unable to please God —

2. see whence it comes. only from Christ| how it operates itsonly upon Christ. upheld And nourished also by him —

Tryal
have I this faith which worketh by love and alway aim at the advancing of the glory of God: this may be known if we seriously consider what aquaintance we have with Christ what knowledge

of him and of god in him Reconciled with us not Imputing to us our treſpaſes how Dawe give our assent and Consent to the truths of Christ with Relectance or Chearfully — what Confidence have wee in him and his Rightiousneſs. have wee all or only apart of it lett on him how attend on his ordinances how perform known and Commanded Duty — o Sinner look to God for this faith without it you are dead. already and Must be a veſsel of Eternal Indignation make not light of your Ignorance or Slothfulneſs in duty for their are sad Evidences that you Shall utterly perrish

O Believer would you desire to honour your God more and more in the world look for more and more of the Grace and Exercise of faith ——— Rom 4.17 &c Math 15.20 — see the Exercise of the woman of Canaan and Copy after her —
would you wish for Comfort. — practise it. Psal 27. 3. 13 14. though an host should Encamp against me my heart will not fear. though war Should arise against me yet will I be confident in this I had fainted unleſs I had believed to see the goodneſs of the lord in the land of the living wait on the lord and be thou of good courage and he Shall Strengthen thine heart wait I say on the lord —
would you wish to promote practical Piety Exercise this

other may glorify god seeing your good works [illegible] in the End
may have to say as in the text to wit to live is Christ And to die
— is gain —

March 28th 1790.

Julia Allan

[illegible] } [illegible] ye are saying

[illegible] considering the [illegible] concerning the life of the [illegible]
[illegible] present [illegible] attention to that [illegible]
[illegible] what of [illegible] and how we shall [illegible]
1st Consider Death [illegible] Death according to the representation
of it in the word of God.
2d where it that [illegible] by faith [illegible] the [illegible]
[illegible] by it.
3d it is called the King of Terrors [illegible]
[illegible] out of [illegible] but [illegible] being [illegible] of [illegible]
[illegible] and [illegible] and immortality —
[illegible] the Holy [illegible]
[illegible] though they [illegible]

[illegible] hardly shall [illegible] in the [illegible]

Not be brought to a new form [illegible]
[illegible] by the law. [illegible] & there is no [illegible]
[illegible] the pltf. to Return the deft. [illegible]
of Deeds and there is no discharge in that case

[illegible] be brought to a [illegible] [illegible]
[illegible] Defend. there in Defend. from all [illegible]
[illegible]

[illegible] be brought [illegible]
[illegible] the [illegible]

[illegible] to a place as with a place there [illegible]
and [illegible]

[illegible] that [illegible]
[illegible] they [illegible]

[illegible]
[illegible]
[illegible] brought [illegible] 12. 13. [illegible]
[illegible]

[illegible]

[illegible] before the throne of god [illegible]

their [illegible].

2 they pass into glory [illegible] a glorious state in Heaven, are the first fruits of the Divine image [illegible] changed into the same image from glory to glory Even as by the Spirit of the Lord & they shall [illegible] shall not [illegible].

3 they pass into a glorious place even into the highest heaven where Christ is, who is in his person the glory of that place Rev 21.23 the city had no need of the sun nor of the moon to shine in it for the glory of god did lighten it and the glory of the lamb is the light thereof

4 they pass into a glorious society viz that of father son & holy ghost innumerable Angels and the spirits of just men. Heb. 12.22 &c ye are come unto mount Sion and unto the city of the living God &c

5 Their bodies are still united to Christ [illegible] Thes. 4.14.

6 In consequence of which they have rest. Isa 57.2 he shall enter into peace they shall rest in their beds each one walking in his uprightness. 7 this rest shall be continued till the resurrection [illegible] shall [illegible]

17 . 1:27 [illegible]

[illegible]

[illegible]

— 1st [illegible]

2d [illegible]

3d [illegible]

4th [illegible]

[illegible] of Life

5th [illegible]

6th [illegible]

Sept

[illegible]

Joel. 2: 12th therefore also now saith the Lord turn ye Even to me with all your heart. And with fasting And with weeping and with mourning. it is not Certain what tribe or family this prophet was of or whither he preach.d to the ten tribes or to the two and it is no more than probable that he prophecied in the Latter part of Jeroboam the 2d. Reign over Israel and in the days of Uzziah over Judah however there are abundance of testamony to the authenticity of the Prophecy. one thing is Certain that at this time the professed followers of God had Deeply Revolt. from him. on Which the prophet. is Directed. to Lay before them sundry fearfull Judgments and Exhortations to Ex. them, and to sincere humiliation On the account of them. because these Judgments were Extraordinary not only affecting the persons of the people but also all their professions C. 4.10. & 20. In the preceding part of this C. the prophet. Continues to Shew the terriblenss of Gods Judgments and the Necessity of Repentance. which is plain in the text and subsequent Context. we shall at present wave the formalities of a critical ÷ or Div of the words. they being plain in themselves and shall Endeavour in Gods grace to open up their meaning and use in ye following brief Method

1st. open the Import of the Duty Exhorted unto turn ye unto me saith the Lord.

2.d shew when it is we are more Especially called to this Duty.

3d shew how we are to Essay the performance of it.

4. shew the Ends for which we are Called to turn unto the Lord.

5. make some Improvement—

1st Concerning the Imp.t of th Dty.

1st. it imports that we have Deeply Revolted from the Lord. and turned aside to do Iniquity this is not only Certain in our Original but more abundantly Evident in our actual transgressions. and the great judgments of the lord pursuing us on the account of them. whence come so many Disputings in Societies whither Civil or Religious so much discontent in families so little Concern for the truths of God or so little benefit by the ordinances of God but because people Desire to Confirm their Covenant with Death—

2d it Imports that that same God who before whose face the Earth shall shake and the heavens tremble while he Executes his Judgments on them who turn away from. is the lord to whom we sinners are to turn the word even. supplied by our translators renders the call very Emphatic, and shews that it is to him [illegible] we are to turn

there are many who know much of a legal [illegible] who know
nothing of a true Evangelical Repentance they may turn from the per-
petration of Gross wickedness to the performance of some duties but go no
farther making their services their Saviours and however fair their Appear-
ance may be they are no better than Refined Idolaters - but these who
turn unto God according to the Command in the text they rest not in the
performance of Duty they are not satisfied in Abstaining from the
Commission of sin but their faith Centers in Christ as their Glorious me-
diator And Extends to God as their God Reconciled in Christ. In one word
it Implies an universal proportionate and superlative grief for sin
as it Dishonours God and wounds the soul. and an Abhorrence of sin &
loathing ourselves on the account of it while the whole man becomes
a [illegible] god as their all in all for time and for Eternity { 3d. none are ex-
cluded but in the offer of the gospel all are called to turn unto him -
2d. head how are we to essay this duty
1 with serious searching of our hearts & Consideration of our ways. 2
Cor 13.5 Examine yourselves whether ye be in the faith prove your
own selves know ye not your own selves how that Jesus Christ is in
you Except ye be Reprobates.
2d with Deep humiliation before God on account of our sinfulness and
miseries hence we are called v. 13. to Rend the heart and not the Garments
and in the text to Turn to God with all our heart and with fasting

weeping and with mourning.

3. with Earnest prayer to god for the forgiveneſs of and Cleansing from sin and for the Communication of those mercies we Stand in need of. Ezra. 8.23 as Ezra did when on his way from Babilon to Jerusalem he proclaimed a fast by the River Ahavah that they might afflict them selves before the lord their god and seek of him a Right way for them selves and their little ones and all their substance ———

4. with Solemn Evangelical Covenanting with god, as Israel are said to do when their Redemption Cometh. Jer. 50. 5. they shall ask the way to zion with their faces thitherward saying Come and let us join ourselves to the lord in a perpetual covenant which shall not be forgotten. Psal. 116 17 I will offer to thee the sacrifice of thanksgiving & will Call upon the name of the lord I will pay my vows now unto the lord in the presence of all his people.

3d head when are we more Especially Called to this Duty. It ought to be the great busineſs of our lives from we are Capable of Exercising our Reason untill our Dissolution — but more particularly 1st. when the lord hath been Remarkably Dishonoured and was god ever more Remarkably than at this Day in the lives of all in general and the practice of profeſsors in particular in his names person and perfections in his Sabaths and all his Institutions and Ordinances

and no Doubt but the greatest Dis[illegible] [illegible] against god by
multitudes of my hearers & others who [illegible] a view of sitting down at the
table of the lord in this place upon the approaching Sabbath with
out sufficient knowledge to Discern the lords body in the holy sacrament
without faith in Exercise to feed upon a Christ Crucified but now an Ex:
alted saviour or any of the other Graces of the spirit which are abso:
lutely necessary for the true participation of that Ordinance; look
into 1 Cor. 5. from 2. and there see what hath been your Exercise and
what is your just Doom. ye have been puffed up and have not mourn
o ye Minrs. And Elders of this Congregation how dare ye give tokens
of admission unto such. is it not like giving a fals key unto a theif
and at Exhorting him not to Spoil his neighbour of his good. nay
Rather Deliver such unto satan for the Destruction of their flesh that
their spirit may be saved in the Day of the Lord Jesus for their
glorying is not good. And be ye not secret Enemies to your lord
nor join with such in their Iniquity
2d. when some Special favour is needed we ought sincerely to
turn unto the lord. do ye not want Special favours from the Lord. a Com:
fortable season that ye may wait on your God without distraction
much of the presence of gods spirit accompanying the minrs. of
the gospel Brokenness of heart for your sins Grace infused into

your own hearts and this Grace must be exercised on a Crucified
Jesus. that thereby ye may eat and Drink to your spiritual nour-
ishment and growth in Grace —— then see that your professed humi-
liation this Day be not merely external but that it be as Directed
in the text.

lastly when God threatens fearfull Judgments. Can there be more
fearfull Judgments in the world save the unhinging of the univers
the General Conflagration of Nature and the Immediate Condem-
on of sinners than those threatned in the preceding part of this
prophecy. and similar unto these hath not the lords hand been lifted
up upon us for some time and doth he not yet yet threaten us by
our Enemies. and what is still worse are not many given up to a
blindness of mind to strong Delusions to a Reprobate sense.
o for these things Rent your hearts and not your Garments and turn
unto the lord your God for he is Gracious and mercifull slow to anger
and of great kindness. and repenteth him of the evil who knoweth

who knoweth if he will Return and Repent And leave a blessing behind
him. 2 head for what Ends are we to turn unto God. 1st. to have
in the Declarative Glory of God in his persons perfections and Ordinances
and People —
2d. that our souls might be strengthend and Refreshed when we Sit in
olenity and are Satisfied and we Excited to bless the Lord who hath wrought
wonderously with us. ——————

rom what hath been Said See that while ye are far from God ye are
his wrath And Curse And who knows the power of that wrath
see that if you be Satisfied with a Legal Repentance you are under
a fatal mistake ye are yet under the Broken Covenant of works — and
if ye are not thoroughly Converted ye must be Eternally Condemned.
of tryal.

if you are turned to the Lord ye have been Grieved for the Dishon-
our unto God and ye have been weeping and mourning over your
own Sins and the Sins of others ——— ye have hated sin with a —

united and more afraid of sinning than of suffering ——
e have been Deprecating the Just Judgments of the Lord. And lon-
st for the Communication of his Grace and Spt. you have been
anxious to promote the Glory of God in the world. an if at any time
the Lord hath Comforted your Souls you have stirring up your
Souls to magnify and bless his name ——

Sinner See how highly you are priviliged God is not Dealing with
according to your Rebellion but is yet Dealing with you in Great
ness and mercy Alluring you and Intreating you to turn unto
him by his providence by his Servants by his word and ordinances he
Intreats you to turn unto him and when all these fail he speaks
himself and lays before you the Misery of Rebellion and the happiness
of his people in ordr to Invite you
to Return

hold out no Longer but say unto your lord Draw us and we
will Run after thee turn us and we shall be turned ——

and ye servants of the lord be carefull in your self examination look
to the lord that he would Enable you in the Ensuing Solemnity
be heavenly minded that while ye are in this world he may
every ordinance unto you and be present with you in all
his ordinances that by faith you may hold communion with
the God of all ordinances untill you come unto that blessed place
where your mountains shall drop down new wine and your
hills with milk and where your Rivers shall be Rivers of Etern
pleasures and Rejoicing in the lord Amen ——

Jeremiah 13th 16.

give glory to the Lord your God before he cause Darkness and before your feet stumble upon the dark mountains and while ye look for light he turn it into the shadow of Death and make it gross Darkness

throughout the book of this Prophecy we have awful threatnings of gods wrath and Indignation against a wick.d and Rebellious people — in General whither Jews or Gentiles but particularly against the Jews a Stiffnecked and Rebellious people who had broken their covenant with the Lord polluted his holy ordinances and sought the life of his prophets as you may see by consulting the 11 & 12 Chap. prophecy. the Lord designs in this chapter as to set the people as by two types as by two glasses what they were in his Eyes and what they were to Expect from him the first type is a Linnen girdle which the prophet is commanded to get and put it upon his loins — by which the Lord shews that the people of the Jews were a people more precious in his Eyes than other Nations as linen is more precious than other — by putting it upon his loins he shews the near Relation which subsisted betwixt them. verse 11. for as the girdle cleaveth to the loins of a man so have I caused to cleave unto me the whole house of Israel & the whole house of Judah that they might be unto me for a people & for a name and for a glory and for a praise — the prophet is ord.d to hid the girdle [illegible] [illegible] [illegible] shall then there, and [illegible] into the hands of the enemy. we next [illegible] in the river Euphrates [illegible] as the consequence of [illegible] has gone before the 10 of th [illegible]

[illegible]

and they [illegible] be the land [illegible] [illegible] [illegible] and
the Lord says [illegible] the God of [illegible] [illegible] shall be as [illegible]
which is good for nothing — the [illegible] [illegible] of [illegible] every [illegible]
shall be filled [illegible] — [illegible] to the drunkards amongst them [illegible] no strong drink
[illegible]. [illegible] they understood the [illegible] the prophet these [illegible]
[illegible]. God [illegible] of [illegible] & [illegible] to his [illegible] [illegible]
[illegible] [illegible] to be [illegible]. But in the midst of wrath God remembreth mercy &
which [illegible] [illegible] [illegible] [illegible]
[illegible] with his [illegible] [illegible] with his [illegible] [illegible]
[illegible] [illegible] [illegible] the [illegible] as in the text.

~~[illegible]~~ In [illegible] the meaning & [illegible] of
the [illegible] [illegible] ~~1st~~ [illegible] [illegible] by that glory which [illegible]
[illegible] to him. 2d [illegible] [illegible] glory to God.
3d the [illegible] why [illegible] glory to the Lord.

In the 1st place [illegible] an [illegible]

There [illegible] begin with the first thing proposed [illegible] to shew [illegible] understood by the glory
of the Lord which [illegible] to him.

~~by this is not to understand the [illegible] the glory [illegible]~~
~~Other [illegible] [illegible] in [illegible] in himself [illegible]~~
~~[illegible] [illegible] [illegible] of this glory but they [illegible] [illegible]~~
~~[illegible] [illegible] the [illegible] [illegible] in [illegible]~~
~~[illegible] a [illegible] [illegible] of the glory in the [illegible] [illegible] [illegible]~~
~~[illegible] [illegible] glory [illegible] we may [illegible] [illegible] in the [illegible]~~

[illegible] purpose [illegible] all which although God add [illegible] which [illegible]
[illegible] taken away

by the glory of their idols [illegible]

of the [illegible] glory which he made in the [illegible]
[illegible] of the [illegible] ~~[illegible]~~ [illegible] the Excellency of the perfection which are
[illegible]
[illegible] Judah and Jerusalem had at this time Conspired against the Lord &
[illegible] of this his Essential glory by giving that to Idols which only belong
to the living god and therefore in the tenth chapter of this prophecy the
[illegible] charge brought against them for their Idolatry and that of
the greatest nature, one cutteth a tree out of the forest with the axe they deck
it with silver and gold they fasten it with nails and with hammers they are
vanity & the work of errors & in the time of their visitation they shall perish
2d God hath a Declarative glory and this consists in that tribute of glory
which God receives from his ~~creatures~~ works whither in Creation or Providence
[illegible] for that creation [illegible] glory unto god the heavens declare
his glory the sun moon and stars the Earth sea and all their [illegible]
[illegible] these [illegible] and [illegible] declare the glory of god
[illegible] especially his rational creatures glorify [illegible]
[illegible] his [illegible] and declared to [illegible]
[illegible] offered [illegible]
[illegible]

1st Head
[illegible] [illegible] [illegible] [illegible] —

1st by ascribing unto God all that glory which is [illegible]
Judah and Jerusalem did not give this unto the Lord the Author of their
[illegible] strength. Hezekiah [illegible] [illegible] [illegible] [illegible] [illegible]
it unto [illegible] of their own [illegible] 6.10 —

2. by confessing their sins before the Lord with much humility & abhor
rence of them —— Jos. 7. 19 & Joshua said unto Achan my son
give glory to the Lord God of Israel & make confession
[illegible]

3d asking for pardon through the blood of the Redeemer —
they who ask not pardon this way never glorify God in their [illegible]
unto Death!

4th [illegible] observing diligently the ordinances of God and [illegible] [illegible] before
every Duty — good [illegible] [illegible] [illegible] [illegible]

3 Reasons for glorifying [illegible] to the [illegible] [illegible]

1. because of their relation which subsists between God and them
[illegible] [illegible] in their God which requires all [illegible] [illegible] of [illegible] [illegible]
[illegible] their hands [illegible] [illegible] [illegible] are theirs —

2. because of the deplorable state of those who will not glorify
[illegible] unto the Lord He has set forth under the notion of Darkness [illegible]

[illegible] is the same with [illegible] and Distress [illegible]
4. and they shall look unto the earth and behold trouble and Darkness dimness of Anguish & they shall be Driven to Darkness.
5. they shall have many Difficulties in their way [illegible] & Dark mountains upon which their feet shall stumble
6 God will Disappoint their Expectations and [illegible] their [illegible]
[illegible] Darkness when they look for light [illegible] into the shadow of Death Isa 59.9— to the 20. and he will make it gross Darkness— &c

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from what hath been said see 1st the Reasonableness of Glorifying the Lord 1. 1st because of his Essential perfection and glory 2d. because of that Relation he stands [illegible] he is our God see secondly the folly of giving that glory to any other which he claims as his own he is a jealous God and will not give his glory to another — 3d Exhortation to [illegible] [illegible] Lord give unto the glory that is due unto his name [illegible] I now beseech you by the [illegible] of the [illegible] every Relation which [illegible] his people [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of your Dear Christ hath [illegible] the [illegible]

[illegible] of [illegible]

[illegible]

[illegible] on [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

By Gentleman Mr [illegible]

A D 1770

[illegible] 1/e

that we may learn their character more fully for our
Content. They have a noble generosity of spirit. willing
contribute to the necessity of the saints 2d. observed the
benignity of God towards. to all the needs of his people
3d. the Rule by which the Lord measures his kindness
to his people. according to the Riches of his Grace in glory
agreeable to his own fullness and Rich mercy in glo-
riously sustaining & Defending them liberally here
to his own Glory and Receiving them hereafter to his
glory. 4th the agent by whom the father ~~[illegible]~~ supplies all
our needs. his own Eternal and well beloved son our
Lord Jesus Christ 5. the security which believers have
in the [illegible] [illegible] of [illegible] [illegible] [illegible]
[illegible] [illegible] persons have the covenant of the
Lord and the promises of the Lord are done in abundance

we shall 1st speak to the Character of the object of this
attention. 2d particularize a few of the acts of Divine Grace
3d the Rule by which he measures his favours to the objects
of Gracious Communications 4th the security which we have
for the accomplishment of the promise & make some
improvement of the subject.

1st the Character. It is worthy our most
particular attention that the persons to whom the Apostle
[illegible] [illegible] of a very general character are not
denominated by their personal names or calling or [illegible]
[illegible] abode, but by general marks [illegible] [illegible]

boldness in all our Approaches unto and familiarity wi
as our God in Christ. Heb. 10. 19. 20. having therefore brethren
boldness to Enter into the holiest by the blood of Jesus let us
raw near with a true heart in full assurance of faith hav-
ng our hearts sprinkled from an evil Conscience and our
odies washed with pure water. 4. a full & free and Irrevo-
ble Right to all happiness in time and Eternity being
eirs of promises of Righteousness. of Grace of life of sal-
vation of the word of the Kingdom and heavenly Inheri-
tance &c of God

Jer. 10.21. 1 in the Counsel of Peace & undertaking for us 2 in his
humiliation by obeying & suffering for us 3 in his Exaltation
by Interceding for us —

[illegible] 11th June 1802 — after their return from baby-
lon they were subject to the
greeks & romans

Phil. 4th 19th but my God shall supply all your
need out of his Riches in glory by Christ Jesus —

our Inspired Apostle speaks with Joy and Gratitude
respecting the bounty of the Philippians to him although they
wanted opportunity
when in prison for the Testimony of Jesus v. 10th —
When he Informs them that being possessed of the
grace of Contentment he lived above want —
v 11.12. he acknowledgeth their late bounty and assert
that God would Reward it. in the words of the text
but my God shall supply all your ~~wants~~ need out of the
Riches of his Grace in Glory by Christ Jesus —
[illegible] this text observe 1st the object of the
[illegible] by a [illegible] [illegible]

Texts { Lecture
Nov. [illegible] 5—

Isa. 63. 1. who is this that cometh from Edom with &c
Jer. 8. 20 The harvest is past the summer is ended &c
Jno. 17. 24. that they may behold my Glory
Psalms 23. 4 yea tho I walk thro: the vally ~~and~~ &c
Heb. 1. 3 and upholding all things by the word of his power
Heb. 7. 25 wherefore he is able to save to the uttermost &c
Rev. 22. 12 Behold I come quickly and my &c
Jer. 14. 8 O the hope of Isreal and the saviour &c
Zechariah 14. 7 and it shall come to pass that at evening &c
Philippians 1. 21 To me to Live is Christ

To die is Gain

Joel 2. 12 wherefore also now saith the Lord turn ye
Jeremiah 13. 16 give glory unto God before he cause darkness &c

DSI

A [illegible] Edition on the 22d verse of the 3d Chapter of the first [illegible] Epistle of Peter &c — — —

Who is gone into Heaven and is on the Right hand of God Angels and Authorities and Powers. Being made Subject unto him

the Apostle Peter Writing to the Converted Jews who were Scatter
through several Parts of the then known World. begins this his first Epistle with
a brief account of the Plan. Purchase and Application of their Redemption and
n takes occasion to inculcate upon them the several Duties which they owed to God their fel
Creatures & themselves. and this is his General design from the 13 verse of the
apter to the End of the Epistle always adducing the free and unbounded Love
f the father the unparalleled Debasement of Christ in as far as it
lavery ~~and~~ the Miserable End of the disobedient and the Dignity
hristian Privileges as so many arguments to Enforce his Exho
in the 1st 7 verses of this Chapter he Recommends Mutual Sy
Benevolence unto husbands and wives as absolutely Neces
furtherance of their Sanctification having finished
Relative Duties he next Enters upon the Subject of Suffering
is he) Shews how they may Avoid Suffering (Viz) by unanimity
Compassion One of another Love as Brethren be Pitifull be Courteous
or if it be the Will of God that Suffering be our lot. he Directs to the Exercise
those virtues by which Sufferings become tolerable and particularly Patience
by which we are effectually fortified against the major part of Sufferings
which are always the Concomitants of Affliction and Especially th

persecution for Righteousness sake and personal Distress the Apostle
ceeds to Shew the Reasonableness of Patience Under affliction from the
ation of the unparalleled Sufferings of the Son of God who suffered the just for
just and by his Suffering opened a Door of hope for all his people and
and Communicate Strength to them to Enter for his Great Design
is to bring his People through manifold tribulations into the imm
presence of God his heavenly father. at the same time informing his
by arguments drawn from the longsuffering Patience of this
In the Antediluvian world was tried by the Rebellion of that
at length his Omnipotence had to Interpose in the behalf of his
and make way for an Escape unto them while All other perished in a
~~ing thus Considered the patience of God [illegible] of the [illegible]~~
ing thus Considered the patience of God as Exercised towards Sinners and
potence Displayed in the behalf of his Church and people as so many argu
ments to Enforce his Exhortations. he proceeds to Shew that we have a Stronger
ground of hope than Even the faithfull in the old world had what they had in
figure we now Enjoy in Substance for their Ark was a type of Baptism
their Entering Into it a figure of our Baptism into Christ by the Spir
and their Safety In the Ark from the Deluge of waters in which all other
perished Signification [illegible] of the Everlasting Security of All Baptized
unto Christ against the [illegible] Wrath & Indignation which shall overw
[illegible] from [illegible] the Devils & [illegible] and in the words

(19.) Luk. 55 ep.10 2 Cor 15. 32 Jam [illegible]

Psl 52. 7. Job. 27. 55. See the Ironi [illegible] Riches move with [illegible]
what Shall I do. 2 worldly mens [illegible] are their gods both in
their own Estimation and their Portion from God. 3 worldly
Engagements make us unwilling to die but desirous of life
4 they Entice to Spiritual Sloth Soul take thy Ease 5 they In-
cline to Sensuall mirth & Luxury Eat drink & be merry 6 he
hath most may be called to meet his Judge in a night
7 when he dies he knows not whose his Possessions may
e it Is the Greatest folly to hunt after the world and ny
d we aught to Endeavour to be Rich towards God by
race by which the soul is Justified & Accepted
that Grace in the Exercise of which we glorify God
e Prepared for the full Enjoyment of him —
s 4. 40. being Rich in good works Ready to distribute
lling to Communicate — — — — — —

---

are subject [illegible] from the state of his Debasement to the
Exaltatation of his [illegible] from his cross to his crown from the lowly
seat of Pilate to the right hand of God. from his subjection to the
Romans and the Jews his false accusers and Crucifiers to his Exaltation
above Angels And Principalities & Powers — for the words of Exposi-
tion in the text Concerning him are Who is gone into heaven and is on
the Right hand of God Angels And Authorities and Powers being made
subject unto Him For the Sequel of the present Exercise we Shall En-
1st to Divide and Critically Explain the Words from the Original & 2
Remove Seeming Difficulties If Any Seem to Occur # # # # #
3 Sum the Meaning of the words In a Brief Paraphrase
4th Propose what Doctrines to us Seem native in the
5th Prosecute One or more of them — which is to
Illustrations and parallel Text of Scripture, & reasons of the doctrine And
by Native Inferences. ——

sincerity without keeping them aside. — —

and first as to the Nature of these Ordinances. if it be asked What is the Nature of the Lords supper. the answer which every Christian will Give will be to the following Effect (to wit) that it is an holy Ordinance which Christ hath Instituted in his Church. Whereby in the Elements of bread & wine Given and Received according to his own Appt. he Signifies seals and Applies to those who are within his Covenant the benefits of his Mediation strengthens and Increaseth their faith & other Graces in this Ordinance God in Gracious Condescension to our weakness. Gives such seals of his Covenant as may strike our senses and at the same time Give the most Clear Display of the foundations of our Redemption & Interest in it — in this the solemn ~~Ordinance~~ the Lord is holding out his person work. Offices States & Relations as the food of our souls. and we in observing it ought Improve him as such

if on the other hand it be Enquired what is the Nature of Religious fasting. I answer. that it Doth not merely consist in total or partial Abstinence from food though these are Ideas most Naturaly and Literaly suggested in the phrase yet when considered in a Religious sense they are the Lowest Ideas which the word can express. together with this it Includes things of high Importance things which we have observed stand Nearly connected with the Lords supper

William W. Auly I promise to pay

A Sermon to be preached in albany in May 1808 —

at the dispensation of the sacrament of the Lords supper —

1 Cor. 11th 26. for as often as ye eat this bread and drink this cup (ye do shew the lords death till he come— (or shew ye)

the words now read call our attention to a subject all Important and awfull. the death of the lord Jesus & the way and manner in which we are to Improve it for our benifit. now my friends if we only reflect upon the design of our assembling ourselves together this day we will without hesitance conclude. that they afford suitable matter for our Meditation christ hath Instituted the sacraments in his own church to keep up the remembrance of his own death untill his second coming for as often as ye eat this bread and drink this cup ye do shew forth the lords death till he come— here we have worthy of notice 1st the subject which claims our attention the lords Death by which we are to understand the whole of his humiliation & all the parts thereof. 2d how we are to be exercised about it we are to shew it forth there is here no doubt an allusion to the manner in which the tribes of Israel kept the passover Deut 16.1 Exod. 12.7. ~~[illegible] [illegible] [illegible]~~ we have 3d. wherein the death of Christ is shewn forth. in eating and Drinking bread & wine that is in faith not in any corporal or carnal manner. 4th when. they shew it forth as often which signifies at all times when God in his providence give them an opportunity in his providence — —

Doc. it is the duty of all christians to shew forth the lords death as often as they observe the Lords supper. Method.

1st what of the death of Christ are believers to shew forth in this holy ordinance
2d to whom are they to shew the death of Christ in the sacrament of the supper
3d how are they to shew forth the lords death in the sacramt of the ld supper—
4th. apply the subject— — — — — —

1st. what of the Lords death is believers &c.

1st they are to shew forth the terrible nature of his death. represents God how terrible art thou in all thy works. the death of Christ was peculiarly terrible. the terror of his death was felt in the heavens above ~~[illegible] [illegible]~~ the sun his brethren wrapt his face in darkness and refused to look upon his makers shame. it was felt on earth the Centurion said of a truth this was the son of God and the philosopher could say the world was at an end or the God of nature was suffering— the earth felt it and shoo pleace me that the propoſition is false but — that they cannot be true in both these kinds of demonſtration the mind comes equaly to a satis faitory anſwer suches their nature

they are either a priore in them from the Cause being known we come to know its Effect as when we conclude that the soul is immaterial yet — it is a thinging faculty 2dly a posteriore viz) when we come frome the Effects to the Cause as when a phyſician reasons from the Effects that certain diſorders may produce he condecendeth to the Cause and when it is known he applyeth Medicine fitted thereunto or when we see the effects that Beauty has on other objects we may Conſider the Great Cause of this Effectual — Quality so the Causes in knowledge is first with us but last in the nature of things

all scienc must be founded by Deffinitions and these must exactly fit and agree with what is meant — we must proceed from what is known to what is unknown and with respect to these truths you must begin with the most simple of them and so proceed to the more sublime nor can you introduce any other demonſtration to corroberate your propoſition nor can any of the other axioms be wrested to prove any other argument except that to which it is adap

Moral Class

we are sensable that we are moral agents there is a Law in our Natures that maketh us to Do acts of Justice we dont say that virtue is allways rewarded and vice allways punished yet virtue is allways honoured those Enjoyments that depend on our study are not allways in our power yet health honour are sometimes the rewards of virtue Internal pleasures such as fame riches these dont allways attend on a virtious mind yet they are it of any mind there are many Virtious social principles of man which are not Connected with our own Interest yet they bind us most strongly Every affection must bind where Interest doth not Interfere human Laws are Imperfect Neither Can the Magistrate Execute them to the Encouragement of virtue the Natural tendency of Virtue is a peace of Conscience but Vice is productive of remorse Even in the sunshine of prosperity whatever does not arise from goodness is not of Virtue — Vice does not bring painfull remorse but also his Conscience shall return against him doubley armed with dispare and the distracting thoughts of having done Evil —

In Retorick Class January the 19th 1795

To Explane the rules for the discovering the truth of the subject that is in hand of Invention to invent in its general sense is to produce or to form new Combination but in this sense it is more Limeted as the only sense the speaker in the finding out of proper arguments that may be powerfull Enough to per the audiance no body Can be delighted or perſwaded whilſt they underſtand not what the speaker mentains but the proper method is Contained in the following rules and firſt to Explane the rules and then to Explane the aſſiſtance which they gave in the sequal when they are found out to invent then falls only in the Lot of few individuals Nature here dos not diſpise the aid of her humble handmaids art and Improvement and we must do this with much Care and Aſſiduity and it has been obſerved that Clear Ideas of the precedent steps have allways been getting some Improvement and these awaken and make the senses to be Exerted and when the Important seam is diſcovered it strengthens all the other faculties and may be called the key stone of all this ~~stately~~ bridge and all diſcoverys have been preceded by Clearer and diſtincter Ideas of the subject 2dly it has been obſerved in the tracing of Inventions that the objects has by of the companions of the happy Student for no man ever heard of a idle man Inventing any thing therefore without Diligence we can never gain this Aristotle was the first that discovered this most Excellent Art and many have prosecuted it to no great advantage and I oft observe that this at that time was the greatest highth that any of them aspired and it was called the topical art ——

And it appears that Capacity and ability must be had Lest our Serches be like the sowing of barran fields and first you must circumscribe the bounds of your argument that your powers may play with more ease and the principles and points must have a common Centers and so in the deliberate rhetorike there must be principles adapted that they may be of advantage to the Country and with respect to the Judicial all their arguments must run concerning the just and the unjust the right and the wrong and the mind then the mind must be applied to the End the profits and the god of the whole and that in all their different degrees not only the general kinds of Eloquence displayed but also the subjects them selves must be respected and so they must be treted according to their different natures that the audience may be Edifyed and ourselves respected —

Dr Sir
give the Bearer John Newel the same

Dr Doctr
give the Bearer John Newel part
of the same Linct you forwarded and wrote
for the Revd George Mairs which had the
desired Effect an I hope will with the Bearer
Yr &c
James Mai

James

2

Tone as thes rivers are said to have their rise in heden; and as they are all found to begin in & near Mesopotamia so of consequence Heden must hav been adjacent to it — Som think paradize is to be found but is inaccessable others with some air of probabilaty thinks it is not to be found; for say they it was made only for man in a state of inocence & when he fell no mor use for the continuance of it but wee cane not think that the sin of man would cause God to anihalat any of his creatures, but ye truth seems this yt it is to be found & remains to this day but was sorely defaced when man was driven from it & more wasted ~~it~~ by the Deludge & consumed with the flam and for want of proper culture is an ~~in~~ uninhabitable wild —

Q3 1° mans greatest prerogative in a state of inocence was his bearing the image of God so that ~~he~~ one might not only know that there was a God ~~tt~~ who had created but what sort he was (viz) a Good God for this is the Natur of goodness to be defusive of it self when man is said to be mad affter the Image of God & according to his Likeness are ~~we~~ to think the two words difer in signification no for the ~~[illegible]~~ do err who think that man was made affter the image of God ~~as~~ to his Nature & form; but as to his qualitys is said to be Created affter the similitude or Likeness of God, how are they refuted first from scrip: Rom 9, 29 wher the word Image is used for gifts, 2dly from considering that the ingemination of the word according to the Hebrew diom only augments the sence, so when man is said to be made according to Gods Imag & Likeness yt is most Like to God, ~~etc~~ .

Q4 What was the opinion of the Anthro: manachis & Somi of Jews; that the Imag of God consists in the lineaments & fig of the Body & endeavour to prove that God hath an organised body from many texts of Scripture wher such is ascribed to him but such texts only point something properly in God as hands signify power eys his omniscience nose signifys his wrath, & 2dly they endeavour to prove it from ~~the~~ God his appearing to the fathers under a human form, but these were only preludes of Christs incarnation, but the spirituality & simplicity of God is repugnant to this Doctrin, what was the opinion of som of the fathers Ans: that in the act of creation / God assumed a human form according to which he made man but this is without any foundation in the word Neither was man made after the Image of the human Natur of Christ for Christ is said to be made like us in all things sin excepted Phill 2, 9

Q 5] what is the Imag of God in man it is that Conformaty of man
to God by which according to his Capacaty he representes the Cheif per
fections of God. or it is that by which he Sheweth all things that by an
Analogy he hath in Common with God & this Image or Conformaty
is towfold firs a Conformaty of Essence 2d in the primary facultys
of the Soul & the qualitys pleaced in them, wherein Consists the
Imag of God in man / in / both body & Soul So wee find the Imag of God
ascribed to the whol man Gen: v, 26 1 Thess 5, 23, the Image of God is
said to be in ye body of man, for which Caus God forbids to kill the
body for man was Crated affter his image Gen 9: and our Body is
said to be restored affter image of God 1 Thess v. 23, wherein Do
our organized material bodys Bear the Image of an imaterial & Spiritu
al Being, Ans: not in ye material Grosness of our bodys but in their
perfection abstracted from all imperfection, tho our member dos not
agree with God formaly yet their power doth eminently thus we find
members Such as Speake hand eys feet heart &c applied to God in
Scripture to Denot that he hath a faculty of beholdin workin & Cogitating
which infinitly excels ours, & he heath Given man this varioty of
members that he might see the infinit perfection of yt Being who with
one Simpel act Can performe all those things which man doth
by means of so manoy & varous members, What is ye the first part
of the Image of God in the Soul, Its Spiritualaty & imortality together
with its Intelectual facultys: which are by all acknoledged to be in
both God and man with this Diference, they are in absolutely &
independently in us only Secundary & with Dependence upon his will
& pleasure what is the firs objection against the image of God being in the
Essence of man; that wisdom & holiness is said to Constitute the Image
of God in man ~~now is it~~ - Ans, ~~totaly~~ partialy not totaly, what is the
2 objection, that thos who are Destitute of these gifts of Righteousness
& holiness are said to be unlike God, Ans as to their qualitys not
as to their Nature, what is the 3d objection against our Souls bearing
the Image of God as to their Spiritualaty, Ans, that there is an infi
nit Distance betwext the Spiritualaty of God and our Souls Ans
notwithstanding there Remains an Analogy in the Spiritualaty as well
as in the Gifts what is the fourth objection, that the Spiritual mind
is the table in which the imag of God is engraven, & So is not a part
of this Image, Ans. if it is So in respect of the Qualatys not of the
whole Image.

Q 6] what was the chief part of the Image of God with which
man was Created ~~the~~ Ans the qualitys or natural perfections of
his facultys Call Sometimes Bonitas & original Rectitud

what were the Constituents of this original Righteousness
Ans first knowledge & wisdom of Divin things & perfect knoled
of the Creaturs which apears from his Given Names to al
things agreeable to their Nature how maney fold was Adam's
knowledg befor the fall 3 fold an Inbred knowlid, Natur
Revealed, by his imbred knoledg he knew God without the
Creaturs, by his Natural knoledg he knew God by his Creatu
& this either p viam negationis, God is not this or that
2d p viam eminentiæ, that is what ever Goodness the
Creatur hath as dis derrived from God so he is possessed of
it in a more eminent manner his Revealed knowledge he
knew those things which he could not know by Natur such as a
Trinaty of persons. the 2d part of the Image of God in the facultys is
was wisdom without which he could not have governed the world
nor his Creator from the Creatur to praishem the 3d thing was a
sactaty in the will towards God & Justice towards our Neighbour
So wee finde that ~~the~~ chief part of this Image was in Righteousness
& true holiness, as Gen: 1.31
Apostle exhorteth put on the New man Ecl 7.29. 2 Cor. 5. 20, & Ephi: 4.24 where the
Righteousness of the Renewed man, allthe this place speaks of the
in inocency, Is the ~~Righteousnes~~ Justitia here mentioned the Jus vitæ
eterna but of an inherent righteous maney evidences of
of this Rectitud is given by Moses an without this Rectitude he co
not have answered the great end of his Creation which was to
Glorify God

Q11 What do the Socinians mentain Concerning Adams inocency
they deney he was Created with the posative qualatys of Righteou
ness and holiness, & ascrib only a Childish nescien, & negative inocence
to man ~~why~~ how are they refuted? Ans that man was not only made ~~for~~
inocent but Good & very Good Not only ~~morally~~ Naturaly as all other Cr
eaturs were but morally by which he was led to delight in God and
Serve him according his Law. which he could not without a habitual
Righteousness, for such as the tree such the fruit mathe 7, 16 2d man
was made perfect after his own kind as well as the angels, [illegible]
Now as man is Rational & moral agent how could he be perfect
without the qualatys of Righteousness or a defect of Righteousness
& holiness in the Rational Creatur must be Sin for it is a privation of that
which ought to be in the subject & for God to Create aney with it is to
the auther of Sin, by what arguments do they endeavour to defend
their doctrine, first they say that man ~~at~~ their Creation is said to
Receive Naturale Good only but original Rectitud is Ignor

which he Received not, Ans yt Rectitud in as much as it was Concreated with him may be is Calld Natural Good tho as to its own nature it is moral again they object that if he had no privation of Rectitud no Rebelion of the Iferior parts of the Soul he Could not Comit Sin - Ans it only folows from his origenal Rectitud that man was able not to Sin, but not that he Could not Sin, for then the Creature would have been Created imutable which is imposable, & this power of not Sining was to be preserved & supported by Greace that he should not Sin actuly. 3d they object that if man was without Sin it was becaus he Comited Nothing against the Law of God or he did nothin against his own Consciende his Rectitud Could not be from ye first for as yet he had no Law given him, nor from the ~~[illegible]~~ ll first for there is nothing of it in the word 2 Ans. yt ye argument is only agains natural Righteousness not actul, & it is fals yt man had no Law for the Law was Concreated with him Rom: 2, 15 again they in order to suport their Infantil Ignorance, which say they was all the Rectitud man hade they object that he knew not his own nakedness Ans the Ignorance imputed to him did not Deminush his wisdom but increase it, & he is said to be Ignorant of Nakedness as it implied Sham arising from Sin, & this was ignorance of the eyes not of the understanding, Gen 2d 25 again they say that had man been perfect he would not have yelded to Satans temtation and the Cause of their fall was the mutabilaty of their Small to the first, their fall was the effect holiness not the imperfection of it, & the temptation was great ye shall be as God, again they say that habits ar aquired by frequent acts, but origenal Rectitud was not so erg: it is not a habit Ans these habits were infused by Creation Lastly they object that flesh & Spirit & flesh are Contrary so they have Contrary apetites & there must be a Natural Discord betweet them Ans they were diferent & hade diferent qualatys not Contrary ones & they Subordinat the one to the other, & Diferant Contrarys are not allways repugnant to each other moreover the Due Subordination of the flesh to ye Spirit & of ye Inferior facultys to the superior ones was that origenal Rectitud which Adam hade

Qu Is the Image of God in man Consist only in the essence of his person & facultys & qualatys of his Soul; No for his Dominion over all the Creatures moving in the Terraqueous Glob & Circum ambient air was a part of Gods Image which he Bore;

Psal: 73. 28.

but it is good for me to draw nigh to God in God trust that I may Declare all thy works. the Doctrine of this Psalm is opposed to the shame which is heaped upon the Church of Christ by wicked agents. in this her imperfect and militant state. and designed to support her under all her trials and persecutions to which she is Exposed by an ungodly world. asaph the penman of this psal: though he was among the wisest of men yet when he saw and considered the prosperity of the wicked he was troubled and his faith began to faile him: when he saw the ungodly prosper in the world and Increase in riches he begins to say verily I have cleansed my heart in vain and washed my hands in Innocency for all the day long have I been plagued and chastened every morning. he then shews [illegible] his fears were banished & his faith strengthened [illegible] of [illegible] the sanctuary of God then understood I their end. 18. surely thou didst set them in slippery places. thou castedst them down into destruction how are they brought into desolation as in a moment they are utterly consumed with terrors &c &c —

2d by the divine support which the Righteous enjoy. both in time and Eternity thou hast holden me by my Right hand thou shalt guide me by thy counsel and afterward Receive me into Glory. from these premises the words of my text are drawn as a very natural and native conclusion but it is good for me to draw near to God. I have put my trust in the lord God that I may declare all thy works

Method—

1st open up the nature of the Duty. 2d point out the [illegible] helps and incitements to it. 3 consider [illegible] [illegible] and 4 make some Improvement [illegible] wherein doth their [illegible] consist in a Constant & faithful cleaving to a God in Christ in all the ordinances of his Gosp whether publick private or secret.

2) what are the necessary helps and Excitements unto it?
1st a knowledge of what God is to us and 2d what he hath done for us 3d what he hath in Reserve for us. — —

2d a will moulded into conformity to the Divine will =

3d a heart weaned from the whole and vain things of the [illegible] love of the world be in us the love of the father cannot [illegible] our heart must be weaned from the [illegible] profits [illegible] practices of the world—

4th true faith in Gods word.

5th true confidence in Gods [illegible] I have all my [illegible] [illegible] [illegible] [illegible] [illegible] your heart shall [illegible] [illegible] of salvation —

6th a becoming [illegible] of all gods Providences

3) what are the fruits and Consequences of drawing near unto God. 1st fatherly sympathy in all their troubles Ps 103.10 like as a father pitieth his children so the lord pitieth them that fear him

2d fatherly and Divine protection from all their enemies Deut. 33.27 28. the Eternal God is thy Refuge and underneath are the Everlasting arms. and he shall thrust out the enemy from before thee and shall say destroy them. Israel then shall dwell in safety alone the fountain of Jacob shall be upon a land of corn and wine also his heavens shall drop down dew—

and that these might be the more of benefitt to the people they were reduced to certain categorys

January the 14th Moral Class

the differ that is between our volitions and the Extent of our power and if we donot Exercise this power that is given to us we will never be of any service to mankind and so we would be of infinite advantage to ourselves the Effects of humane power is Either immediate one removed by the remote Effects may be said to be the Effects of our volitions and in the material world the Earth hath been made capable for producing these vegetables that are necessary for the human Life Excellance is nothing but habit as every thing advances by degrees untill they come to a state of perfection and that is by a long Course of Study the Effects of human power is allso visible we see the the Effects that the power of one has over another among the Lower orders of men one who has some superior strength of body will get the better of other superior Eloquance will have much Effect on man superiority in birth or riches will allso give much power amongst the vulgar part of Man

"" these External Instruments of power may
be converted to many very good Ends and ma
make him to answer wist the great Ends of
his Creation there are some things that
are Antecedent to our Volitions as a man who
desires to be rich he thinks that if he had the
that he would be most happy but how few
we see act with any degree of uniformity
there are some that without any intention
But if there were no principles of action then
the mind would be at a Short frequently be
same that no act would be no more Eligible
than another but all men know that they
wish to do such and such actions as they have
atendancy to be of Advantage to themselves
But this difficult to know between the terms
passions and appetites not but that they are
but that they are —
Synonimous terms to the same thing. —
some times aplyet

a passion is a transient operation it Conti-
nues
but very short time in the mind the mind
has not any thought of things before they
are transacted for untill the object be absent
we Can have no reflection or thought

12 Logick Class — — —

The Artifical rules of Logick although they might have been of great service yet these only Arise from our own Experiance and therefore they may be of — Some Use and they may bear Good fruit unless that they be planted on a very barren Soil that person has not Improved his faculties that Can only Argue on some particular Subject but they must have some degree of Improvement of their Intelectual powers and then the — happy Effects of their Culture Effort under Disipline will apear and give their brightest Shew and it Can only be Improved when the mind has aquired Methods whereby it Can Exert the other powers of the mind the objects that our mind is most atached to those that we know and are familiar with and in ye various men reason about are those that they are atached unto by their different Interests man Can only argue about things that he knows we would give but Little Credit to what a man would say of any thing that we thought them Ignorant of ——

a man must know before he reasons

about them yet the general terms may be
retained and the active principles may be had
in the following terms as Instinct Habits are
the apear to be comon to us with other beings as
apetites Instinct ~~apetites~~ some are aplyed to our selves
as reason Conscience but the causes of these blind
Impulses are Entirely hidden from us but the
have been given to other animals to supply the
place of their Effects but their Characteris
is ~~that~~ they are Natural and have no End in
~~the bee~~ forms its comb with the greatest Skill
Geomatrical Exact and all the actions of every
animal tribe Spring from Nature and not from
Imitations the action of a child proceed from
blind Impulses and are Necessary for its Existence
and the first time that it Exerts all its mussles
in order to draw the milk from the breast
it dos not know what it is doing nor for what
End it doth this we have other Instincts that
are aplicable to us as we can keep our selves from
falling and to ward off the blows before that
they can have any thought many men of many
minds many kinds of lo

Doct^r

Give the bearer a box of pills of the same composition with those you furnished and made up for the Rev^d George Shire the bearer will pay you your demand for them

superior riches and the like are they
external means by which we are ma-
do many things which others cannot per-
form Birth and rank are also of this class
men will pay defferance to those of higher
birth than themselves persons in high
station are looked on with admiration
and on this the power of government is
enforced in allmost all nations ——

Logick 6 Class the socratic Method of Arguing
to accomodate the arguments of those that
followed socrates to the capacity of your
hearers whatever you introduce and again
to explain every difficult term ——
of the aristotelian Method it is the Mutual atta
of two in any proposition when the
proposatutation is false it is said to be refuted
the person ~~that~~ proposeth the proposition
is called the opponent and he ~~that~~ Argues
against him is called the respondent
the disputants must carry on the
arguement must carry it on properly
tried acting the one must commence
arguments that he presenteth so as
that they be corrispondent to

of the case in hand and if the opponent doth not keep to what he proposed to at f- then the argument may on just ground be rejected by the respondent and if the respondent will not explain his — terms if they require it he may be justly overturned by the opponent may reject him on this footing — When the terms of the opponent are repeated ~~the [illegible] of~~ by the respondent this is called a resuming of the subject and this must be done that we may point out what part of the syllogism ~~which~~ we deny and if they would deny the Major proposition yet thinking that he might better lay the whole - of the force of his argument against the Minor He then would say transeat Minor meaning that he would given his opinion of it after a little while

[illegible] of [illegible] who [illegible] [illegible]
who wheels the mighty orbs and the great system rules
in perfect order each revolving year Lord
the plaint of thy devoted servant Condescend to
our days are evil and soon pass away
time waits on no one as [illegible] delay
& let me know how to Improve my time

the one must necessarly fall by the other or any thi
they are Equal in power as they are Infinite then
Certainly could be no effect be cause that there
could be no cause as he that is for it and he against it
are Equal in power and in that they are Infinite
that the world was made by one great desighning
cause although the heathen alowed one part of it
to the supperintendency of one and another to that of
another yet it appears that it was made by that
great Intelligant Independent being from the
regularity of the whole system

we are not aquainted with either the Devine Nature
or attributes
the great attribute which we ascribe to the
divine Nature is spirituality as spirit is that
which hath no corporial parts all matter ext in slid
parts the spirit is a thinking faculty inherent
in the being of man which is capable at going [illegible]
all matter cannot think because that it is not
of that refined if we see a small grain of dust in
a scale suppose it be never so small it may be
joined to greater and so be of that rougher and
non thinking parts of matter
Next that he is most simple and immutable
simplicity according to the common acceptation
signifyeth sincerity

but when applyd to the Divine Being it signi
fyeth that he hath no parts that be Either
Compounded or Devided we Can devide the space
that is within the room from what is without
but we Cannot Lern where the devision Begins
only where we please to Draw the line but it
would be most absurd to afirm that there is any
place where the Division takes place for—
it must all Certainly be space and not be—
altered neither their order be Change so God is un
changable there Can be nothing taken away ~~the~~
that there might be Neither Can we ad any—
thing to supply any deffect Next his Immensity—
that this must be attributed to that Being that
the Creator and supporter of this universe if he
made the world he must be coexistant to its
formation and his supperintendence Extends ~~the~~ Every
where and suport~~ts~~ all things in their —
Continual uniform regularity ——

Logica Chasse Disember the 8th ——— 1784

the Change of propositions is the transsposition of the dusject in to the place of the predicate or the predicat and ~~simple~~ the place of subject a proposition given is Called that to be Changed — ~~tt~~ But that a conversion may properly be made we have three methods 1st first dissisely in that is if the uni ~~be true the particulars as if you~~ versal Containeth the same quantity of his perticular and the perticular the same of the universal as if you say some boys are studious 2dly by accident viz by Changeing its quantity universal in to a perticular as if you would say that Every mans is an animal the Next is by ~~Changeing~~ transposition or the placeing or transsposing Negatives with the terms of their place as ~~1~~ Every man is an animal Ergo Every thing that is not an Animal is not a man — Next that is Called Contradictery propositions as if you say Every thing that is good is delightfull Next that ~~some~~thing good is not pleasent no man is just some men are just if no man be ~~Just it~~ doth not follow that any man is Just Next ~~?~~ Contrary ~~p~~propposition some men are wise ~~some~~ men are not wise

Of ~~Politicks~~

Classe Logica Dicember the 7th

the faculty of perception of judging and reasoning and the Mind must first first have notions by perception before it can give a judgment and Judge judgments before it can reason reason Includes necessarly the two facultys of perception and Judgment ——

reason is commonly termed that by which we are distinguished from the Inferior animals as man is distinguished from other animals by reason but this doth not give a satisfactory reason ~~commonly~~ as apply'd to the mind and it sometimes would seem to be the ~~simple~~ ~~the~~ act of judging perceiving and at other times it would appear to be only that of the mind by which it ~~compairs things~~ he comes to argue reason or to prove ——

there are some relations of things which we cannot help discovering as the snow is White but there are other things that doth not appear so plain to atain to this the mind must use both art and sagacity so that he must discover their relation one from another ——

the generality of mankind Can reason about their
Different pursuits as well as the philosopher though
he be not fit to carry it on to the same length
as if two towers be at a great Distance and i
Desire What is the Equality or suppose that they
are near to each other I only have to stretch
a line from the top of both to the ground and
by this means I find out their relation one to another
the mind is engaged in a similar manner in an
-other maner of if you say that the rays first
falling upon the Earth by the reason that these
rays will Dry up Moisture the mind must
also contain two operations of the reasoning faculty
in to find of out a third the mind compares judg-
-ments to come to the knowledge of a thing by that
comparison find out What we did not know pre-
-vious to this comparison the third judgment
that ariseth from the comparison are said to be
infered concluded Metaphoricaly Drawn to follow
or flow from so that the third judgment is
Metaphoricaly Drawn from that other two operations
of the Mind and so it units the whole
but if the first comparison fail we must
proceed to a 2d or 3d [illegible] more comparisons
It is easy to observe the relation between
2 right ~~angles~~ Lines but to learn that [illegible]

that a rect angled triangle is Equal to two —
rect angles to Discover this relation there must
several and frequent steps of comparison —
before we Can find it out But in this
change of reasoning differs not from the simple
act proposed at first so the longest pro-
position in Euclid there is no Change in —
the simple act of reasoning But Every
Comparision Coming a step nearer to the
thing required ——

(December the 9th Morale Classe

God is fully aquainted with all his own perfections
although we are Entirely Ignorant of them More
we are Entirely Ignorant of the situation of our own
Spirits nor Canade Distinguish Between the
substance and its Componant parts all Sects
affirm that there is but one great being
that presides over all things we have a distinct notion
of power in ourselves But in the almighty
we Can have no adequate of his power ——
he is Independant therefore he must be omnipotent
bodys Could Never be placed withe that regularity
without a divine great power ——
and the the power appeareth Inconceivably
great above that of others ——

seeing he sustains the Heavenly Bodys in perfect uniformity and regularity and every thing Convinces that the almighty performeth all his works with perfect Ease this divine Cannot make athing to Be and not to Be at the same time
for it is said that god Cannott Lye
yet he sees that it hath a Contradiction to what is the Nature of god realy is and more over in it a relative impossibility there are many instances that prove that all things were made by a great and intelligent Being proff the Degrees of knowledge which is in us Appeareth that there are infinitely more in that Being who give them unto us — we see that there is a gradation between animals from a greater to a less and we dont ascribe any of the imperfections which we see in them to any want of knoldge of its Creator
the knoldege of god must be infinite and he must Be intimately aquainted with every thing that is transacted in the most remotest Climes he is present with Every Creature in all their transactions and revolutions

our senses give only to Judge of the outward appearance of Bodys and Both our Natures and Durations are finite but god is Eternall and infinite he is and has Been aquainted perfectly Well aquainted with all the actions and the thoughts and intentions of our hea

men att throug a Long Chain of subordinate Causes
Which is fixed to the throne of God
there is one defficulty amethe sey the Differance
between Liberty and free agency from the Conviction
of mankind that they are free seemeth to prove
that he is free-indeed as he Can take and support
apart of that argument and Determine on Either
side of the Question some mentend that the
mind is Like to a Balance and Consequently
the weightyest side must sink but it is
very difficulty to determine what motive of
the mind is the most ponderous for to Confute
this take the folling proof say that the
Balance is a immaternal substance and in them
we Can Distinguish ~~any that~~ Between things
but it is Quite Contrary if 2 objects be presented
to me Cannot I take which of them I please
suppose them Either to be of Equal value or of
Equal size or not

an Ingenious French Philosopher says that we are
not free but from one Consideration I can prove
to the Contrary as if I would wedger that I may
lift my hand thrice in a minute or I will not
which Every will alow that this is in my power
whether I doit or not

But there are who argue that god Intendeth the good
towards his Creatures and satan Endavoureth to do
them all the Injure that he Capably Could
but this may Be Refuted by Concluding that
the same affirm that they are Both Infinite
therefore in the Nature of things there Could
Be no Consequence the Manifold Instance
of his kind ness that we are the partakers of
Evidance that he is a god by no means Indif
ferant about the happyness Hume says that
we must ascribe very Limited Qualifications
arguing them to Be no farther of any Effect
than what we dayly Experiance and to prove
this assertion By saying that the Cause
must produce the Effect but goeth no farther
than the Effect as the universe produce
Evidence of Judgment and power yett we must
go no farther than what our Cleare and Distinct
notions Concerning the great Cause from the
Effect suppose the universe to Be one single Effect
we must affirm that there must Be a Cause
Equal to the makeing and forming of it
we know but Little Concerning it yett we
not Conclude that there is no regularity in
those parts Little which we are not aquainted

the Hypotheſis of the worlds being one single Effect of falſe we obſerve much goodneſs diffuſed through the universe and from thence we Conclude that there is Infinite goodneſs in its Creator the actions of men muſt be similar to that of the Divine Being His works Evidence them to be a being ~~of~~ Inclining to do nothing but good to his Creatures we don't know that all his attributes are stored up in this of benevolance as we are Ignorant and short sighted with respect ~~the~~ to things of this kind Juſtice is that Attribute of god by which he Either puniſheth Man for their sins and offences or rewarding them for their good works we may be sattiſfyed that all things are formed by wiſdom and regulated by the same but to us the Reaſon ad miniſtraion is in a great meaſure unknown the Commutative Juſtice for it is to acts of fidelity between man and man there is Diſtributive Juſtice which is that which awardeth amongſt the people by Either puniſhing the wicked or rewarding the good.

Classe Logica Dr 20th

Delema is that whose the Mazor proposition Divides the propositions in to parts as you shall not Commit a Crime) you must not marry a handsome woman for fear of Jealosy or an ugly woman for fear of disgust therefore you may not marry at all Either because you might be Jelous or disgusted theme is

a man may not medle with affairs of government for if you act well you offend men and if you act ill you offend the gods

a Hypothetical is that when the Mazor proposition is supposed as you say that if there be a god we must love him — disjunctive where the Mazor proposition is Disjunctive

those who killed Cesar are were Either murderers or deffenders of their Either Negitave or affirming

the dilemattic form of reason was invented by ~~Aristottle~~ ~~[illegible]~~ Yet itis Liable to many deffects

Every Syllogism Depends on some propositions and propositions Depend on words and these words are the proper Method that we Can take to Convey our Notions of any thing or things to some other Object the matter of syllogisms they are Either true or false true when there is a corrospondance between the terms in which we Express our Judgments and the thing signifyd as the sun is larger than the Earth or false when there is a deffect between the terms in which you convey your Ideas and the thing signifyd then according as the premisis are syllogisms which are certain or probable you may ask what makes a syllogism certain it is said to be certain when the mind ~~by~~ discerns the agreement between the terms so as that it can not be other wise as the whole is greater than any of its parts ~~and~~ by probable you when there are grounds to believe that it may or may not be) certain are the kinds by intuitive thus the whole is greater than any of its parts all which propositions the mind the terms being understood is prepared to give its asent Demonstrative certainty which is the instrument of science (science) and knoledge) since its most perfect [illegible] of all knoledge this is the greatest it is Even the species of knoledge of of knoledge

all science must rest on axioms or principles which are so certain that the need not proof and it would be as absurd to offer to give a proof for it as it would be to Light a Candle to see the sun

a Demonſtration is a scientifical syllogism

December the 21st

from the Innumerable Instances of Benevolence Which we are the Enjoyers of Makes us aſcribe this Attribute to the Divine Being —

We know that he is good But yet he did not Intend to make all happy Nor has he distributed happyneſs amongſt his Creatures Indiscriminately the veracity or truth of God Conſiſts in his knowing what it is to Deceive for any thing we know happyneſs might have been devided amongſt men if it had pleased the Devine being without any discrimination Juſtice is 1st Commutative & such Juſtice we observe between man and man or 2dly Distributive such as Magiſtrates Exercise over men in Either rewarding the good or Afflicting the bad — we Can form no kind of Ideas Adequate to these in the Almighty

we are properly moral agents in the performin
of duty is a truth that has struck men in
all ages the Epicureans were the only men
that defered to set virtue and vice on a level
although for their own advantage the would
follow virtue rather than vice Because virtue
is allways productive of happyness therefore
he who is the Ruler thereof must be infinitely
virtuous and happy there are some pleasure
arise to us from the Connection that is between
him and the other parts of the Creation health
is the natural state of Man and sickness only
an accidental Circumstance nothing Has such
a tendency to relax the habit both of Body &
mind as Indolance which will at Length termi-
nate in weakness and sickness virtue will all-
ways procure for us honour and the good -
will of mankind the happyness men are
generaly Derived from riches & although a man
will not necessarily gain riches in Consequence
of Being virtious yet Merit is Esteemed and
honoured whenever it appeareth as it must
put forth its Leaves and Blossoms before it
Can ripen into Maturity

avarice are attended with ambition and all the
group of Evils that attend it these advantage —
attend us Nearly as we are men but there are
other advantages which arise from our aſsociation
one with an other we form friendſhips in life
to whome we are as much atatched as those that
are friends by Conſanguinity we have heard
of robbers that formed aſsociations but this was
not for the good or Character of one another —
but for their own advantage but if we —
Conſider Men joining in aſsociation from a deſign
to Aſsiſt Each other in their dutys which they owe
to Each other their Country or their god —
the Encouragement that god hath given us in writing
are sufficient to Excite us to do them —
virtue Conſidered in a ſpeculative light brings
along with it much pleasure and profit — which
may Beſtow Intrepidity in undertakeing any
difficult action Let us Conſider how the virtuous
that are the Comotion what would he take in
lieu of their virtue they would anſwer that all
the world and all its Enjoyments would not
half ſuffice them for it —

such are the Benefits that arise to us from
our virtue and vice is productive of Evils of Equal
bad Effects as virtue does of good —

for Clyse Logiast

By a true syllogism is that when the mind
perceives no other method that it naturely can be —
By an intuitive Certainty is when the mind be-ing
at perceives the aggreement or disagreement without any —
middle term) Demonstration is the Instrument of science
science is that knoledge which we have by our sence —
Demon - n is a scientific signe the principles of every
demonstrations must be first truths (first truths is:
truths that at one view apear to be true with out —
any demonstration they must be also Imediate and also
Necessary truths that is truths that comand our belief
at first view or at Left truths that cannot be but —
truths and as you must proceed from the Cause
to prove the Effect as in Eclipse which happens
by the interposition of the moon between the
Earth and the sun therefore this is the cause
and when we under stand this we very Justly
conclude that there must be an Eclipse —
therefore the demonstration ariseth from
such a Chain of propositions Like these —
otherwise is by Combining two propositions * carrying a long with
you shewing you the Aggreement until you find
out the Conclusion where the general truth
is discovered) an absurd does not Denote that the
aggreement takes place but that it Cannot —

1st [illegible] 5. 1, first part of [illegible]

Whosoever believeth that Jesus is the Christ is born of God —

It is not disputed by any that this Epistle was written by the Apostle John; the time of his writing it is altogether uncertain. Neither are these things of much importance to us. the Design of the Epistle is to vindicate the doctrine of the Divinity of Christ and that not merely as a matter of speculation, but also as a truth which should influence the Life and Conversation of all. to alarm the wicked and excite them to lay down the weapons of their warfare and to quicken those who professed their attachment to the truth of this Doctrine to walk worthy of that vocation wherewith they were called. for a saving faith and a holy conversation are inseparably connected the one with the other. this is so evidently certain that we need not dwell upon it. it is the very essence of this text whosoever believeth that Jesus is the Christ is born of God. in these words we have observable. 1st Divine blessing ~~of~~ ~~only~~ mentioned that is the belief of Jesus being the Christ. 2d the happy Privilege of those who have obtained this precious faith they are born of God. — what may be Deem'd necessary for the Explication of the terms shall be attended to in the Prosecution of the following particulars & we shall 1. Inquire what it is for a person to believe that Jesus is the Christ. 2d mention a few of the properties of this faith 3. speak a little concerning the great privilege which they enjoy who believe that Jesus is Christ & make some practical improvement for [illegible]) according to this method we are first to Inquire what it is for a person to believe that Jesus is the Christ —

[illegible] to [illegible] of [illegible] for them to [illegible]
[illegible] spirit of God [illegible] him in the holy [illegible]
[illegible] that he is the equal with God [illegible] that [illegible]
[illegible] in his Mediatorial [illegible]
that in his humiliation he [illegible] of the ever-
lasting righteousness. that he is [illegible] and brought in an [illegible]
all sinners. that he is an all sufficient, willing and a[illegible]

2. That he hath fulfilled the law and satisfied the justice of God [illegible] according unto the appointment of the father and his own Covenant Engagements.

3d To believe that Jesus is the Christ is to acquiesce with the terms of that salvation which is wrought by him the terms of this salvation are altogether free and unconditional ——

4 To believe that Jesus is the Christ is to receive him in the whole extent of his Mediatorial offices and to rest upon him alone to the exclusion of all others for the salvation of the precious and immortal souls.

—— The properties of this faith are

1st it is Lively it Embraces the soul [illegible] for and in [illegible] obedience to all known commands a lively faith [illegible] with the Apostle may said

2. it is [illegible] & effectually Discovers the value of [illegible] the [illegible] spirituality & [illegible] of the Divine law —— the necessity of Divine Grace and the [illegible] of Christ [illegible] with the [illegible] of the Spirit and Grace of the [illegible] Ghost to prepare for [illegible] happiness

[illegible] a transforming [illegible]

3. it leads to all holy [illegible] in [illegible] ——

the 3d head of Method was to speak a little concerning the priviledge which they enjoy who believe that Jesus is the Christ. the text informs us that they are born of God. this is meant of the Regeneration of all Gods people. which blessing is alltogether supernatural & Divine effected by the concurrence of the holy Ghost with word And ordinances —

we design not at present to Inquire much in to the nature of the blessing. but rather to shew how the faith of Jesus being the Christ. testifies to believers that they are born of God and it Doth so.

1. as by it the are changed in to the Image of their heavenly father;

2. Lead to Admire & Adore a Redeeming God in all His perfections whither natural or moral. all His purposes Declarations And works. in his Law ordinances and servants.

3 Leads them to be satisfied with all the dispensations of his Devine Providence.

4thly fills the soul with Longing Desires for and prepares the whole person for the Enjoyment of God forever & Ever —

• Thes 4. 13. 1st these what [illegible]
[illegible] sorrow & mourning, [illegible] hope are there for [illegible]
[illegible] 2. our Relations whose departure we are
mourning, are but fallen asleep. - 2 ~~th~~ [illegible] in which
sleep & Death agree. 1. a [illegible] [illegible]
2. a partial [illegible] of the [illegible] of the [illegible]
2. Their hopeful condition they sleep in Jesus - they
carry hope with them & leave hope behind them —
3d they are not alone in Death. the captain of our salva-
tion Died. he has Gone before us through the black-
ness of Death. Believers dying are no more [illegible]
than Abraham &c - 4. Jesus rose again. 5. they sleep in
Jesus. which expresses their union with him. 6. God will
bring his sleeping saints with him - 7. they shall be-
ever with the Lord. which denotes their habitation
consisting in the presence. 2. vision 3 fruition
& conformity to God. the necessary time of which
is Eternity we shall ever be with the Lord —

To be preach'd in [illegible] on Sabbath the 18th

of Novr 1778. being the preparation before the

Administration of the

Lords Supper

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an Evangelium & Humanae Naturae

Compendium dict

but if you hear not New things perhaps you may Come to have more knowledge of this W. and they May make a deeper and more lasting Impreſsion on the mind it is often observ.d that men are destroyed with respect to both worlds for want of Exercising what they do know than for want of knowing what Concerns their welfare — — — — — — —

4. men object against hearing him because of the simplicity and plainness of speech which his Mrs commonly use this is no wise agreeable to Schollars and men of taste in our Day. We grant the fact that their speech is plain. but we affirm that what is advanced as an objection is a great commendation to the preachers of the truths of Christ see what the Apostle Paul says of this Matter 1 Cor. 2. 4. 5 my speech & my Preaching was not with the Enticing words of mans wisdom but in demonstration of the Spt and with power. that your faith might not stand in the wisdom of men but in the Power of God —

And also verse 13th Ibid ——

there are many who apologize for their neglect of attending on publick ordinances by informing us that they read at home. we shall not at present take to argue the point. but shew you the sin of such a conduct and it hath two chief branches. not to mention the manifest untruth which they make use of to hide their sin. you readers at home if there are any such here you do in the first place deny the kingly authority of Christ over his Church. and all his other offices as connected with it you who take such delight in reading pray read Math. 28. 19. Go and teach all Nations. Eph. 4. 8 —— 16 now he that [illegible] ascended gave some Apostles & some prophets & some Evangelists and some Pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ —— &c—

2d you are despising the means by which you can be made wise to salvation Rom. 10. 14. how then shall they call on—

[illegible]

[illegible] D[illegible]

[illegible]

Metaphisic Class January the 30th — of the [illegible]
C. is weigh[illegible]

Memory) first to explane this faculty and to show how fare it differs from the others it is that faculty of the understanding of objects absent and it differs from the other senses in that it only recognizes ~~that afferment~~ of former perceptions there is no particular organ in the mind like the other senses and the mind is not only passive but also active in a great measure and it must be so that we may find out any thing and the mind is frequently in painfull wishes to findout an idea and this is called recollection and we are in this like persons seekinging for something which they have left so we many times approach by recollections persons have come within one step of the idea which they wanted and went so farr as to have the initial letters and for the mean time they would not have the things name which they wanted some try a few acts of attention will gain the point they wanted some are distinct some are ready and that is a easy manner of gaining the idea some loss the power of recalling only they are allways repeating them over and over some have a good memory which [illegible] ory contains the former perceptions are said to have great memorys they are the who can retain passages of authors and vast numbers of Ideas that would bear many subdivisions some times the ~~[illegible]~~ memory fails when the power of recollecting and retaining gradualy slips away from the Eye of the understanding Next the Laws of Memory ——

first those perceptions which are strongest at first we mind the Longest for the powers of their memorys are then most Exerted and that according to our own Interests what we have seen we remember better than what we hear from others and we remember the objects of sight longer than any other for they are mor Clear and plain to us than others again the mind not being occupied with any perticular object the memory is strong and can contain it Longest ——

what we know best we mind Longest it not only recognise the single objects seperatly But it preserves the different Connection between the objects and the memory is liable to decay and parts of complex objects gradualy slip away

1st to make some Improvements of the mem-
ory and firſt when we come into this world we
almoſt no memory but when we come to the years
of Maturity we can mind things diſtinctly
2dly almoſt Every perſon is capable of learning a
Language and this is not to be gained in life by
much Study and vast streaches of Memory
In what manner is the memory to be Improved
firſt by Exercise makeing various atempts to gain some
thing or other a mind that never was charged can-
not gain much 2dl it is Improved by our attention
there is a wonderfull Connection between the
acts of attention and memory in the mind of man
as the perceptions can singula different objects
the memory is strong Enough to retain these
and the objects that give is but Indifferent or cool
perceptions we do not mind untill any great time
While we make no diſtinction in objects we will
not have any memory of them by Improving
Attention we Improve Memory how must
the merchant be confused when he knows
where to Look for any one part of his Merchandize
but when he knoweth perfectly where to Look for
what Ever he wanteth he is by no means Confus-
[illegible] the Instance the memory
may be Confused

January the 8 one thousand seven
hundred and eighty five Moral Class 1785

of the Improvement of that faculty of the mind called Memory many Examples have been given to Improve this faculty some have been able to extract the Squaire of 52 figures without the help of pen or any other requiſite of the means by which the memory may be Strengthned and it must be done by various atempts and proceeding from step to step untill we come to the highest degree of perfection every perſon knows that when they paid no attention to the objects when preſent have had great difficulty in recollecting any thing can a man say that I do remember it well because I paid no attention to it — No Quite the reverse ——

objects that are diſordered cannot be remembered diſtinctly any man that reeds in order and digeſts and arrangeth the different subjects that he reedeth will have some of it on his memory the memory is helped by increasing the love of and the ~~attatchment~~ to any thing when the pleasure is raised to any high degree we readly recolect what advantages atend them

it that part of the Intelect by which it reproduces
its formier perceptions without respect to time
or place in dreaming the Imagination is wholy
Employed without any other of the facultys
being in action the Imagination is not
Confined to the reproducing the facultys of
sense but also of the mind by what ever
power we think of any thing we have
not then only the Imagination of the
sense but also of the mind and then it
follows what the antiant philosophers
the never would give up that it was by
Imagination that we knew the minde
of others but from pure Intellect then it
is the offece of this quality to reproduce —
things either with respect to the same
or the different quality as if I would
Imagine that all the parts of an Edifice
were not different in the least minute
I can allso Imagine the head of a goat
placed on a man the Imagination is
to poet only an Instrument by which
he raiseth the different passions —
of the mind of others

3.5. the faculty of Imagination is in like manner to that of memory capable of the strength & weakness of activity of Languor &c by the activity of Imagination is kept alive and in motion all the other facultys of the mind the Imagination differs much in different Characters as you see some that have their Imaginations Iregular and Incoherent there are who have a different effect when they are in order and kept happy by from turning aſide to any unhappy occasion keep the objects in (view and they are called Strong and vigorous) untill they can perfectly survey their qualitys some are weak and cannot keep up the objects to view some are bold and daring and can call objects from different Quarters and survey them with much advantage We cannot trace the history of Imagination as it early makes its appearance In ~~its~~ our earliest days — and therefore its in a period as early as this that there are many things that are not so agreeable as we are with

[illegible] be [illegible] granted that that
the faculty of Imaginations can not
be Improved by any Effort what Ever
But Every faculty capable of Exertion
is susceptable of degrees of Improvement
some faculty of our mind may requir
more Early Culture than others
with Exercises that are are calculated for
the understanding may be capable of Impro
:vement But we must see that in Diferent
poets they shewed a desire for Poetry Even as
while they were in their childhood [illegible]
[illegible] and others but [illegible] may have
taste and attachments to other things that may
give some more strength or vigour to
their Imagination the Imagination
cannot perform its acts with too much
vigour when the other faculties are in
a good tone and in their proper order
With respect to art an science and argu
ments the Imagination must know
what apears from the connection of the
Events see what must be to come even
here after it is because that the mind
of man cannot hold up the rewards of virtue
and the punishments of vice that they [illegible]
from the [illegible] away

5,6.

It is allso Improved by getting by heart Excellent parts of the Celebrated authers by this you — give the memory greater Load as it Can Bear it and will Lead the mind to make various Comparisons and Consequently assists the memory in her Efforts

It has been remarked that men who have great memorys have weake Judgements and it has Been often found so but we must have respect to the Cause tho say that the great memory is the Cause of the weake Judgement — many persons may have both great memorys and great Judgements for they are Nearly Connected — Every faculty of the mind is attained by various acts But if the person have not any recourse to judging or Joining them he Certainly will Lose the faculty of of Judging and if a man of great ability of memory may not have any practice in recognizing his former Perceptions then he will soon Lose his faculty of recollection and it is promoted by the kind of Ideas that the mind retains and those having no — power to Excite in them the power of — Judging he will never make any advancment in this power of the mind ——

1st to Commite any difcourse to memory that you may repeat it with Eafly and readily Let it be your own and not taken from the Boos 2dly Let it be Written fairly and pointed and you will recollect it better than if it waſ Blotted and Interlined 3dly Let the mind be Quite free from any Embarrassment or if it is you will only fetague the memory and not Improve it

Moral Claſs in order to assertain the happyness that our minds are susceptable of we must Enumerate the Evils that we are liable unto we have a desire to partake with any of our friends in any trouble of fitague but that the mind may be made happy it must be consorted with objects that are agreeable unto it and then there are pleasent Ideas raised in the mind and this is called Determination or Volition Because the will depends not on this nor is Excited towards it some objects are pursued on their own account as Virtue some are not persued on their own but from some other Quality as riches some are persued both for

aught to banish the thoughts of death
as far as in his power and to effect this
he aught to think frequently of it by
which means he would become familiar to
it and would not be afraid of his fatal hour
all men are in quest of reputation but
the virtuous man bids earnest for it —
Wealth may be employed to procure
pleasures that far exceed that of luxury
he may carry on business of various kinds
and so bring a great deal of good to his nation.
But these pleasures are not of the highest degree
nor are they very lasting. for the mind
soon becomes familiar unto them and then
he finds but very little pleasure in —
them but the pleasures that arise —
from the pursuit of understanding
is worthy of the notice of allmost every
man and these pleasures are of a more
refined nature and are more lasting
than the pleasures of the body and the
more a man has advanced in the knowledge
of these the more he will desire to
know because the are of a social nature

32 · and they afford the subject of the most
Comproving kind and give the best
reflections in solitude man must have
insupportable troubles who has not communion
with others for as man was made by
the great Creator for society he is not con-
taint un less he has some recourse to
those who would partake of both his pleasure
and his pain What is there that deserves
the name of a man that would not prefer
the happyness of his children to all
the allureing treasure of the world —
archimedes when the City of Syracuse
was taken was meditating on a Mathe-
matical problem and was killed by
a roman soldier it does not follow that
archimedes had forgotten the citty for
which he had done a great deal But we
may rather suppose that he was study-
ing some machine or other by which
the City might hold out the Longer
a man ought allways be doing good But
Especialy to them that have the greatest
part of his Esteem and affection —

their own account and on account of
something desirable about them of —
knowledge — the means are only desirable
only from the use that they they are
of to produce the End and these objects
that are enumerated usefull are not de-
sired from any thing in them but from
the service that they are of to procure
the satisfaction and happiness in our mind
which we are hunting after there are
some pleasures that are more last-
ing than others and some are more in
our power than others and we ought
as the interest and the happiness of man
are allways at variance we ought to —
follow the nobeler passions of the soul
since then we cannot Enjoy Every plea
or avoid Every pain we ought to Endeavour
to be as much content as passable —
a man may receive much pain in to which
he is Entirely passive and they arise
from things that are without him
some affirm that to be released from
pain is the greatest pleasure but this is
Entirely fallacious a man in any lif

Janisforms may be not be suseptable
of any degree of pleasure our Corporeal
Appetites are in us in Common with the
brutes there is noman that would not
be ashamed to show that he had Extraor
-denary sensual appetites but many
have been so adicted to these they have
offtener weakend their fortune of their
Constitution than any thing Elses —
many men spend their time and their
strength to have there desires satisfyd
but he that has his mind set on kno-
wledge seeks but very lightly on these
things and Even these persons will
shew a kind of indifferance towards them
but these the pleasures are the shortest
and gives the greatest pain of all others
we ought to keep these as monsters
and not as guides the desires of
selfpreservation ought to be confined
and not to be let without bounds
we came into this world by the
permision and yet we ought to do
all in our power ~~you~~ to preserve it

But when our Integrity or our Country
freedom is at the stake we ought to
recline our Life for Either of these and
to make Death Eaſy to us we ought to fam-
iliarize it unto us by which means
we would make it Eaſy unto us but
men are not somuch taken up abou
the preſervation of Life as they are
for their way of Living Eaſily in this
world and so trusts to many thing
that are not in his power to attain
but it is the proſperity of the world
are that man is deſireous of and Every
man would be accounted virtuous as far
as poſsible but to make a man
happy he muſt have something in view
about which he may be Induſtrious
a man may make to himſelf gardens
and watterpools and men singers and
women singers and muſical Inſtruments
of all sorts and make himſelf as happy
as he can but he will not find any
continual pleasure to one self for
any of the things of time

22 Chap. 3d of that faculty of the mind
Called Imagination it is ~~tat~~ the power of reproducing
of combining or separating the objects of its ~~internall~~ per-
ceptions and by this act It Can produce
th the objects as if they were present and
it is after that the mind has done its
part that Imagination must begin
to worke for every man by means of
this faculty Can put himself in the
same possition that he was in when
he had the Immediate view of the —
object and it has been called the sense
of absorvation from what we know of this
faculty there are from the nature of the
Internal sense are more distinctly
perceived than by any other of the senses
and as certain quialitys of these objects
are more clearly aprehended by the
External sense we have a more
distinct notion of the object from
this sense than by any other of
and there is another called mine
the Remembrance of which is not so
easily. and the differ between Imagin
ation is that memory is the faculty
of recognizing past objects and Imagin
ation is the reproducing of former

perceptions and it one thing for the mind
to reproduce an object with respect to their
time and place with their several cir
cumstances an only to recognize the the
former perceptions as when you call to
mind that you have read a book but you
need not call and perhaps you could
not call to mind the exact time and
place and the several circumstance
that tooke place whilst you was —
reading this book when we awake from
a dream we may not recollect whatever
the real thoughts that were in our
mind at that time although we know
that he have that we have dreamed
and we may suppose that the high
Think may be placed in the calidy
green where there can be no such —
thing every person may suppose of
his imaginations as he pleaseth
without respect to number time
or place every person perceives
in the same manner and if he understands
one he may under stand all the
rest both in and improvements
can give no help at al to all to this
Memory

2ly we can with the same faculty by the
acts of Imagination reproduce those
objects that never had existance that
as we can thinke of colour or sight
we are no less capable for the acts of
the one than we are for the exer-
tions of the other If the office
did not Extend to the Excursions of the
mind how can I form any Idea of
the Intellects of any other being
we must first have a power of regu-
lating our own Ideas and it is by
means of this ~~that~~ we can form
notions of Divisable and spiritual
substances and we by acts of these that
form notions of the divine mind
by revelation or any other way
hence you may see how the
relation of the mind of an other
person reason may convince you that
there Exists in the mind of another
~~[illegible]~~ . So spirits but there
is no power & in reason to convince
us of the [illegible] of their union

and on this is founded our notions
of sense & the objects thereof hence all
descriptions of natural objects hence
those whose minds are set on real objects
as the poet or the politician they may
combine them or their Ideas yet
this has no more connection with real
and no external object than with objects
that never could exist but it may
take up the same room in the
mind of both the poet and the
politician he must see how they
agree with respect to the agreement
of many kinds of laws that have
been enacted many years before
so the Astronomer must have
the same power of Imagination
to carry him round the [illegible]
as the poet or the painter and not
as it can reproduce fruit also from
the acts he can have respect to each
individual of these as the [illegible] of the
one [illegible] the [illegible] [illegible]

24 Rhetorick Class the passions are necessary part of man and it is necessary that they should be moved by objects that they may move them the better and a person must be aquainted how to himself things that may be proper to excite the passions either in ourselves or others and the antients used to make themselves aquainted with all the other passions of the mind and when they had made this advancement they then studyed into there different and affections in the different stages of life and the different degrees either in birth riches or fortune ————

the ~~spirits~~ power of the author must depend on this art of moving the passions or by being in much favour with the audience or from his character the orator must present the audience the natural objects of the passions he desires to excite ——

the first step that the orator must 7
take is to single out the different objects
and give the audiance such views of them
as may have the desired Effect ——
some times he may Excite the passions
of love and hatred and by so contrast of
objects of a different nature the —
unfortunate orator frequently misseth
the desired End some thing uniform
real and natural must be represented
the author must allways represent
to the passion things ~~that~~ are
agreeable to the passion therefore
if this is not done the author frequently
an unfitly misseth his aim and his
art and skill of the orator must be
Employed to represent some similar
object that may set the whole in
motion for it is harder to set any
thing in motion than to keep
it in motion when it is once set
on going there are certain move

2. 8.. Movements of the mind that resemble one an other thus sorrow and sufferings produce grief and so these passions coinside & Class together som of the passions lead to Saile or as as — grief gives way to anger and anger to malice and so there may be a kind of attraction amongst the passions — so the Exercise of attention facilitates the power of Memory In vain shall the Latter operations are Impassable for these passions to operate unless that they are preceded by their more peculiar passions and Exercises for it is Imposible for the mind to Judge unless the requisite operations of the mind preceed Cicero when pleading for Ligarious with Cesar he begins with his sufferings and shewing his Innocence in his goin to the war by that were against Cesar and then he paints in a most lively

manner to describe the noblenes of a soul so generous as to forgive a man that has acted against him and the orator must not only bring forth things agreeable to the the passions of Men but he must bring them as near to the mind as possable and although the objects be far absent yet we must bring them as nearly present as possable the office of this power may be so great as to induce ~~to~~ the real objects to the judges of the senses and this had so great power on the romans when the bloody robe of Caesar he honestly raised their passion to sorrow but Even to raige a child being brought into the court and being to weep at a certain time but the orator ~~being~~ ~~he~~ afraid that he would not know the time he alowed one to pinch his ear and being asked why he wept he said that the school mistress pinched his Ear

30: delivering the to the Moral Class

we cannot obtain every possable enjoyment nor
avoid every evil therefore we ought to content our
selves to whatever condition we are or may be in on
this side of time man may receive evils that come
not on him from any thing in himself mere
freedom apears to be an inter mediate between
pleasure and pain it is true a man in any
torment being relieved from it he then feels
a positive joy and delight such as he never had
before if we could compair the pleasures of
that we are susceptable of we would soon
see which would have the preemenance
and would see that the pleasures of the body
ought to be ranked in the last class because
we have them in common with the other
animals the pleasures that arise from the
body are in their duration the shortest
and in their effects the most unsatisfactory
of all the other pleasures and therefore
ought not to be followed as guides but
as monitors every man in the defence
of his liberty ought not to have his life
at too high an estimate every man

as a leg or an hand and yet there is no Communication of the substance therefore there must be four Ideas that being so joined together they bring about an effect there are many Devisions about Cause such as ~~and~~ the Material the formal the final ~~efficient~~ and the argument & the formal is the form of a thing as it is hollow the Material is the thing [illegible] ~~the formal~~ as the trumpet sounds the final Cause is the End for which any thing is done (Journey say onto what

the formal Cause of any thing is that form or Figure in which it is made of the sword is long the trumpet is Hollow the Material Cause Consists Chiefly in pointing out the Matter of Which any thing is formed as the sword is of Steel the trumpet is of brass and the final Cause is that for Which any thing was made and these three may be Classed in to one in a sentence as the trumpet roused the hearts of the Soldiers to fight ~~that~~ Day

(Dec the 12th Moral Class

if God be holy and just he might have framed man in such a manner that it would be impossible for him to have offended but Vice of Every kind is Continualy taken notice of nor do we pay any favour to a man that hath only performed only one single act of Virtue but when a man once-commits [illegible] Vicious action we regard him no more It requires a long series of virtuous actions before a man (becomes accounted Virtious) hence ariseth that question whether the actions of men proceed from their powers or wills it is plane that actions arise from our will but our power is very limited which is the Devine power assisting all our actions — Contribute to carry on the design of our great ~~Maker~~) for what doth the sun shine? pride answers for me seeing ye all things are for me it is reply'd No for things are done ~~but~~ not by general but partial Laws our very reason arise from from pride we Cannot shew that the Laws of the Moral World are analagous to the Laws of the Natural world —

it would require Much more Judgment than
We are Capable of to pronounce all things Very
good If the arrival regulation of Laws may be Established
in the moral World then it follows that
Man is a free agent and hath in his own power to do or not
we cannot give any account ~~that~~ god did not
make man free from all Imperfections.
If a Moral administration be worthy of god it
is also reasonable that he Should punish the
bad and reward the good there must be vice
as well as virtue in the world that god might
be Glorifyed in Extirpating ~~of~~ it from among
His works in this ~~Life~~ his State that virtue is a
Consequent of good Law which is the Cause of
men forming in to society and that virtue
might be rewarded and vice punished there-
fore this is suited to all ~~the~~ our Circumstances
there might have been for any thing we know
a thousand ways ~~of forming this world~~ but
we know of none ~~all that this~~ which is revealed to us god might prevent ~~future~~
all actions that may be ~~future~~ prevented
must ~~be~~ be future we may ~~thus~~ therefore Conclude
that no Evil is against the perfections of god

amongst Christians there arose ~~two~~ sects
of Men the ~~[illegible]~~ who Mentained that there ~~[illegible]~~
was ane Independent being the ~~[illegible]~~ the authur of Good-
~~and that other~~ Independant ~~not~~ the authers
of good these were Called Manacheans —
~~[illegible]~~ Mr Beel who Lived in the End of the last
and the Begining of this century ~~gen~~ although he ~~[illegible]~~
~~that every~~ Systems to subvert all true reason
But if [illegible] were two Independent Being
there Could Be nothing Brought about
Evels of Imperfection must fall to ~~the~~ authur
of our ~~[illegible]~~ General Laws moral
Evel is the work of men and Cannot Be
the work of a devine Being ———

when ever we Begin to speak of the Making
of the World we are seen lead astray and —
we know ~~but~~ little according to some it was
an Innumerable number of systems made
by him at first and he therefore Chose
this for himself and we find that Evil
May Either produce or Lead us to Evil
for the good Man Might prevent many

Dis all the [illegible] Claſs

Ariſtotle Conſidered the Nature of things and so he made them to be abridged / we ought ~~[illegible]~~ Especialy to make an abridgment of the Principles of our own religion that we might make use of them when we are under the Neceſsity of arguing the Metaphysical ~~one of~~ part more Importance than the Logical does and the Ethical is of more use than Either of them by these are underſtood Certain axioms to be Collected and the more that the mind is affected with good the more honourable will be the axioms that flow from it and the more diſhonest that a mans minds the more diſhonourable are the axioms that flow from it some are of higher Claſs such as taste pleasure &c which are more sublime Even in their nature than the Lower Claſs such as hunger thirst ~~heat~~ cold &c the Loweſt Claſs there are others that arise from ~~[illegible]~~ for what End by what means no man will act Contrary to their own Interest unleſs it ariseth from [illegible] greater extract

De Erraues et Sophigmatia

When a person takes a fals proposition for a true one & a fals proposition when the thing desgrised is not corrospondent to the discription of it He who Errs affirms what ought to be denyed and this is worse than Ignorance — first the causes of Error [illegible] arise from the powers of the mind and as to the first of these which are detected in the understanding or the will all those powers are of understanding are the powers of Judging reasoning or Multiplying &c the powers of the will are those of af- ~~tion~~ powers of the Will are the powers of choosing or refusing of pleasing and of precipitation which is giving a Judgment before we have a clear Idea of the thing and we are often disposed to give Judgments even without takeing the thing into deliberation —

In Every act of Judging the mind must have two things compared before we come to give a Judgment —— [illegible]

Moral Class the Imagination of the man of taste form Ideas
of genious X Which give great pleasure these pleasurs of Imagination
Arise from different origens such as Beauty Nobelty or —
Grandure the pleasure that is Excited seem to arise —
from a our own taste and they are presented to the Ima-
gination at several times as there are great variety
in the times that these are represented —

genious therefore must be subjected to the rules
of taste and they must be Indiscriminately Chosen
and they ought to be agreeable to the disposition
of the spectators so as that they may give pleasure
yet the Means by which the are Conected must by
genious where ever any thing of this nature is
Introduced it must Consist of order symetry &
Elegance we Judge that one object is Butyfull
and that annother is not a variaty of ~~perfect~~ —
methods have been Invented that these might
be devided in to regular orders —

they are not nearly found ~~out~~ or applied on
by one Method But by various and although
they seem to differ as to their External qualitys
yet there seems to be some Internal Connec-
tion some ~~thought~~ thinks that this way of Criticism
is not proper ——

some think that Critticks have gon no farther than horace and others and Given us in their rules with nomore than commentyers and notes on them but if Criticisim be hurtfull and if horace and Ariſtotle Baniſhed poetry if so it is Better not to Critticise and so leave poetry to roam through the phantaſtick fields of fancy than to brake it leave the Land poſterety we receive beauty with the same degree of ~~joy~~ pleasure that we do Coulars and with out the powers of taſt we ~~would~~ ~~not~~ no more Diſtinguiſh between beauty and difformity than we would be tween the Coulars of Blue and scarlet it is only when there is too great a variaty in things that there ariseth a difference for that figure appears to aman that is near to it to be a sphere which would apear to be a flat figure to aman at a diſtance these sensations of pleasure and pain when they arise from a differend source aught not to be Claſed with beauty or difformity for By Inductions we Can reason Concerning Beauty and taſte as well as in other things so By reason we may form rules By which we may Criticise and yet some who have not taken this for their plan have brought many reflections on this art Aristotle did not follow Nature for his guide but the authority of others who have made very Elegant piece of poetry Criticks did not Enquire what made these poets Elegant and agreeable but Maintaind that we should follow them as their patrons the poets whom they Chose had many things in them so agreeable and Entertaining but if we say that Every thing that they used was right and ought to be Exemplyfied we might as well mentain that the proposition is — proper because Aristotle Mantained it — but It may be asked What good Effects Criticism brought to a person Cannot make him a genious nor make him any thing Else than give him to learn — how to Exercise those gifts that Nature hath bestowed for Example an officer Cannot make a Company of — Soldiers walk but he may make them — Exercise their limbs with more agility the knowledge of grammer will not make a man write or speake with Eligance but only avoid mistakes

therefore poetry is too Libertyne to Benefitt-
ised by rules for it must be Beautyfull —
Engaging and Elegant as fare it imposes necess-
ary as Criticism draws the poet to things
that are Engaging But these rules are not
Arbitrary only Enable the poet to find out things
that may Be agreeable the painter dos not
complain that he is bound By the rules
of perspective ~~only~~ he Could wish that the —
spectators would Look on the piece with —
regard to the same rules by which he framed
it for if they do not he is afraid that they
may Complain of one ~~other~~ other part of his Land-
scape Without Just ground but that Eloquence
was brought to its Meridian grandeur by the
Rhetoricians and by the Rules which they had
drawn and as soon as these rules was deviated from
they dwindled away together the states in which
they flourished I Mean the great states of Greece
and of Rome in the one the thundering Demosthenes
flourished and on the other the Honey
tongued Cicero the writings of whom stand bound in every
place unto this day

Dies the 10th 1784

Moral Chap — ~~There~~ we may reason that man is a free agent therefore what Ever faults he is guilty of must be Charged to himself and not unto god man acquires a higher mind than if he was a necessary agent but there must be Evil permitted that the upright mind may display itself We cannot point out any means that would be better than those that are afforded unto us the antiant heathen showed that their gods were Capable of doing the greatest acts of Evil even against their own pretended divinity there were also Manicheans the followers of one manes who maintained that there were two independant principles the one the author of good and the other the author of Evil but that there is more good than Evil in the world is abundantly Evident some say that there might have been many systems and that god mad the system of the universe for him self but that a mixture of Evil is abundantly Expedient for with out it we Could not in a right manner Enjoy the good this have been — Embraced by all writers both antiant and Moderns which Every one will alow but we have no arguments to prove that the syſtems of the universe is the beſt and if we have any reſpect to analogy we see plainly the Contrary for Every thing is Improving and therefore it was not in as Happy a situation as god Could have made it and yet we see that all our Happyneſſe are Improving and for any thing will be so untill the End yet there Certainly is room for many other syſtems which might Enjoy uninterrupted but if this is the beſt that god Could form We rob god of his power and would argue that good and Evil are joined together by some federal bond which Cannot. Which Even the divine wiſdom and power Cannot poſſibly break and if he Conſtituted all things Even in the beſt arrangement that He Could we must then affirm alſo that He is liable to fate and since this is the Case then evil Cannot be wanting to make us relish the good which we Enjoy and so some argue that one particle Cann Change its place and the reason he advances is that no one particle is [illegible]

when he is asked why was not the world
in some other place of the boundleſs
space he answers that all places are full
and that there could be no room for it in
annother but this is like the Indian
who being asked what was the Earth he an
:swered that it was a large surface and it was
supported on the back of a Large Elephant
and that the Elephant was suported on the
back of a Large tortise and the tortise
was supported on the top of a Large Cows
Horn and the Cow was supported on—
nothing some have not represented
goodneſs as conceptual with goodness others
said that all the actions of the devine Being
depend on rectitude but he by this did not
understand rectitude as expreſsive of all
the reſt

Logick Class ------ December the 3th

the Truth or Falsity belongs properly to the proposition. But the Error belongs to the mind the powers of the mind are the source and first those of the will as they are most numerous and they are most dangerous and first of precipitation and this judging before our mind is prepared to judge and thus we Extend our judgment beyond the power of our knoledge and this is the general failing of men but what is it that makes men judge before they are prepared to judge and why do they judge without Consideration seeing the Matter may require the most serious deliberation — first we in our Earlyer years we are accustomed judge we are Inclined to judge as we are Conversant with people that are of more penetration than we are and so we leave our Matters to their better consideration after we have Given our judgment 2d 3dly from Irregular passions ~~that is by~~ passions is meant the good or Evil which object raise in the mind which we term passion such as Joy or Emotion and we have no way of treating of these but analogically for Every word must Express any different passions as the desire of knoledge but they are not called passions these only are only ~~called~~ given to a degree of any Emotion which ~~ar~~ raised in the mind by different objects ——

the term signifyeth any movement or agitation of Mind although the passion is not moved — out of its place — — then what are Irregular passions they that are in no ways proportioned to the good or Evil in the object and these are the causes of precipitate of ~~fff~~ judgment precipitate for simple Love may produce false judgement and allso hatred in so far as they are able to discern the Different qualifications in the object and the force us to Look with on ~~the~~ the object with a partial Eye and call Every perfection to view and smother all faults or cloke over them and that of hatred the reverse such are the powers of Love such are the powers of fear that they tend to Magnify — the of object and have thoughts that it hath qualifications that they really have not and they Even call up things to Being which never had Being we precipitate that Love that our friend is in to the object Loved and so we think that the object which we hate hateth us also so far we judge falsly ——

alls passions that are defective produce bad
Judgement when the mind is fatigued and
hath not a desire to follow on and find
out that truth we are then weary'd and
so our mind is then rather led to form
a Judgment that follow on and give us
that time which we ought to give our
selves to find out the real state of the
things the desires of knowledge are weak in the
in youth and are liable to many —
disadvantages and by custom the youthful
mind is led to give Judgement even before
it is capable of giving any Judgment.
the repugnance that we find from —
pains and fatigue and the desire that we
have to Ease and Quietude rise in us —
Inclination to give our Judgments —
before we are capable of giving it
Ignorance and party zeal Lead off from the
right way of Judging and fill their minds
with Erroneous principles and makes
men do that which is Even Inconsistent with
their Sex it hath destroyed the peace of —
Kings and broken the Reins of Publick
Laws and hath brought ruin in many

January the 3d 1785

Physical Evil frequently produceth good and Moral some times answer the same End for Natural and Moral Evil answer the same End if Choſe which was abſolutely the beſt for it is proven that from all Eternity that all the ſyſtems must have some mixture of Evil but we cannot form any thing in our minds that correspond with that foreknoledge of the Divine Being therefore we cannot Certain that this is the beſt ſyſtem for god could have mad it as perfect at first as it Ever will be We must reason concerning the Divine perfections from the Exhibitions of them we have of them the goodneſs of god ought not to be aſsumed — It is said that god choſe the beſt and yet there are many Evils blended to gether with that good therefore it appeareth by this that god could not but to Choſe that which was in part bad and Conſequently he was under the Neceſsity of taking them as he found them —

Libnet mentains that there is a reason why Every thing should be as it is and that there can be no reason why any thing should be otherwiſe But this nonſenſe —

there are who mentain that the soul and the body are not so conected but that the one — can act without the aſſiſtance of the other for the soule may have volitions but the body must put these into exact Executions —

Edward Bodge

in the conduct of our own buſneſs we — often find that we must either alter our scame or deſiſt from it entirely but every thing that appears to god he Imediatly puts it into Execution and needs no help nor is he ever disappointed his will at once determines imediatly what is beſt to be done the works we aſcribe to god are first the works of creation which is the Makeing of all things and there is the first and 2d creation the firſt is the Material creation or the creation of Mater but the 2d is the arrangeing of every thing in their proper places the have laid it down as an axim that from nothing could not be formed from nothing but this at firſt may seem right but god said let them bye Light and there was light he spake and it stood fast

we Cannot forn any notion of Creation from all
Eternity nor Can we suppose that god was at any
time Inactive the Next operation that is as-
cribed to the devine Being is that of providence
some suppose that Every thing is Carryed on By
an Act of devine power By which they were
Created and so they Compound the works of Cre-
ation and the act of preservation together
Some say that there were several Laws made
By which Every thing should Be kept in its
perfect regularity But if preservation be a conti-
nual Creation we Cannot prove our Identity
But Must Be Every moment a New Creature
~~H~~ this propensity to Materials shews that we are
passive and Necessary Beings But Must suppose
that this world is a [αυτοματον] or a piece of Mach-
inary that is formed By the devine Being
and regulated Like a Clock But it does not
appear that this is is dependent on Matter for
matter Cannot Be the author of Motion But
it must Be actuated By another and then
it will keep its motion unless retarded By
some other body and this Being who governs
the world it Must Be Immatereal and Conse-
quently must be the governer of all

Fortnight, 18
Lent Gen.l on behalf

the deity acts as a governer and judge — we are objects capable of volition the providence of god not only extends unto the superior parts of the universe but also to all the inferior parts of the creation which he hand a —

the Logick Class January the 3d 1785

It is not of self that make us judge false but the inordinate passion men may agree about many things but when our minds are turn on things that relate ourselves than we will no Longer agree but there are evels that arise from the Intellectuals —

the errors of the will are more particular than the error of the understanding and the errors of the understanding arise from the errors of the will and first they arise from the external senses and there are some that are deprived of their senses and these cannot have any clear Idea of any thing but there is ay be different degrees of sense even the external though men may agree in sight taste and so these dont arise from any imperfection of the external senses the Eye may come to see better and the Ear to hear with more ease than formerly it did there is disception of the senses that is when the senses do not convey any just notion of the thing and we Judge of things upon the Imperfect representation of things when we have no right to Judge of them we find some persons whose mind do not take hold of objects so as that they may rather remember or delighted with any things some will more readily Comprehend things than others will and so if the same proposition be defined in different Method some minds would Immediately take it up but others would be the more bewildered hence these Errors arise from Imperfection in the senses —

but Errors will arise from the power of abstraction or of attending to one quality of any thing so as to give a just representation without having any respect to the other qualities in the same object men differ in this power of abstraction arising from an Imperfection of this power of abstracting many Erronious Judgements may arise from men only

Many Erronious Judgements arise from the facculty of Imagination by Imagination wit forms any notion of things as any man that reasons — on whatever subject the Imagination must hold up to our view the things Concerning which they discourse where this power cannot hold up the object in one sure form we cannot form any Just Judgement Because our Imagination only gives us glances of these things and so we canhave no Proper Notion of the object and then we must Err in — Judgement men must be Ignorant if they have not Clear and diffrent notions of things but Least to the Judgement of them both these may be helped by the Improvement of the senses When men are obledged to act for themselves what craft and skill do we see them make and with what asiduity will they go on in all their pursuits

Moral Class ——
the object of poetry belong to nature as well as to Art
Many who have professed the Criticals that have been
in the wrong as the found all their rules on the Antient
authors Criticism must have room amongst others —
amongst the fine arts and may direct a man to the
proper use of those powers which he hath ——
No poet has gained reputation not because they have
transgressed the rules of Criticism but because they
have produced things Elegant in their nature —
It required that there should be something Elegant
it Enforceth nothing but is requisite for the —
Composing of objects that the may be beautyfull
and that they may produce the best Effect it is still
further objected that Critticism have hurt these Elegant
productions as there was no poets in greece after Aristotle
and in room after horace but it must be observed
that it did not arise from these but from
the thraldom of those nations that were —
formerly free some admire things sweet and
others admire those things that are sower
but this doth not arise from the things them
selves but from our selves a Child may be
pleased with aregular figure Carved in wood But
he may be more pleased with a figure of —
Sugar there is noway that we may be pleased
than by adhering to the object itself —
When External objects are presented to our Inter
-nal senses we may be pleased with something
in one than with others ——

Beauty and taste may arise to our senses —
Without the Immediate sight of it as we may
be pleased with some kind of Musick than
others so there several Classes of Internal senses
amongst which beauty and harmony have no
small share We must observe the External beau
ty of thing by the faculty of sight the senses
of pleasure and pain are in the mind and not
in the object there could be no beauty unless
there was a mind capable to have the notion of it
there is absolute and relative beauty the absolute
beauty is not any beauty in the Externall —
nor perhaps is there any such thing in the
object but from our own mind Comparative
beauty is that which we thinke to be in any
object is that beauty which we think to be
in the object when Compared with others —
for there can be neither heat nor cold but from
the Ideas which these Imaginations which these
arise in our minds the case of beauty and
harmony arise from our mind and the notions
that different things Excite in our minds we
ascribe to the countenance some forms which
are not in others and from these things which
we admire as it is not in others ———
there are beautys in terred [illegible] altho
there is no one to admire it

we may ascribe this quality to things that Excite this sensation in us and this is true for objects cause the notion within us when they are presented to our Mind our sensation and perceptions are made greater or less in us according to their qualities therefore we may learn what is the External quality for these objects that are not in others and we form Estimations Concerning these objects so we affirm that one is sublime and another is of less Excellency therefore no one taste can be prefered to another the sense of taste was given us that we might distinguish between things [illegible] that are sweet and things that are sower for he that admires things that are bitter knoweth that it is bitter and therefore the sense of taste is not arbitrary a man that wants his field soon sheltered will not plant the slow growing kind of timber he that wants milk for his family will choose a Cow and not a horse but wrong judgements are in most of men Especialy in those

th

Jan,y 4th —

Some believe that Mater was Created from all Eternity and argue that nothing could be formed out of nothing Nothing as a Substance could produce nothing but All things were made by the power of god and this is one by good we may conceivence us that the devine Being was not unactive from all Eternity untill the time in which he Created this glob but we may very reasonably think that there were vast tracts [illegible] Created Before that but we Can have no Idea of gods Makeing all things from all Eternity providance is that Act of the Devine Being by which he preserves all his Creatures in all there action although some will have that there is some hand of the divine Being allways Exercised over them and by this Argument they Compound the work of Creation and providance together by which we are Every moment + New Creatures and are allways Endeavouring some New things Linnaeus Considers the world as a piece of Machinery

But we Cannot suppose that he is wearied and
so Inclined to rest Like another man ——
By the Law of gravitation Bodys act on one-
another at a vast distance But this Cannot
be said to be any principle in the one
or other of these bodys It cannot be —
believed that instinct arises only from the
power that some other thing has on the
Creature thaketh it semes not to be —
Improbable that these arise from ourselves
But from some other principle to Excite
these motions in us and Consequently
we put these Inclinations into Execute an
some Make the providance of god is uni
versal and therefore he governeth the
world with a supreme sway But doth
not Extend to perticulars or Inferior
Beings But Like the Epicureans who
would not have the world Created by
the gods the Imagined that it was a taske
too great for him But it appeares the

January the 4th
~~the Question~~ Very plane that god would
not have made any thing that was below
his Care and it is resonable to believe that
he ~~ta~~ taketh Care of them and regulates
all their actions to his glory and theire
own good who rightly acknowledges him
than since there is such a god above us
it is reasonable to think that he would
have given us some thing to do there is
a requisite Connection in all his works man
has ability by which he is able to perform
and we shall receive according to the
performance of those things that he hath
Committed into our hands they that have
Been delivered from any distress in life
would much obliged to him who did him
this kind service and how much more
ought we to praise god because from him
cometh Every ~~good~~ and perfect gift
in whose hands are the power
of giving all thing

Logick Cliff —

how these powers of the understanding may be said to be the occasion of false judgement the powers of the memory may be the sources of false Judgement these they are often weak. and where it does not retain Ideas many from Excess or any thing may wrong or erronious thoughts there are Errors of the senses of the imagination and the Errors of the passions Ld Bacon divided them into 4 Classes but he did not in an Enlightened Idolas tribes all those Errors that are lible to the human race — and these are many and arise to the narrow limits of the senses whether they be great or small and we are more under the power of passion than the of the Intellectual and this leads — us in to many Errors therefore all Errors that are [illegible] the property of Mankind in general — the false species or Delusions arise

stations in which persons are placed
some are forced and other are affected
and these and all other passions will
Bring along with them Certain dispositions
to sundry Errors plato Compares these
Errors to a person shut upin a cave
and at a time to be brought into
the full and perfect light and the errors
only arise from different situations
but from the different habit of the mind
and they and speculations to which men
seem to be Early addicted thus plato mixed
all his philosophy to with the theorys
of fancy the Idols of the forum these are
errors that arise from the Common use
and abuse of terms and there words are not
sufficiant to Convey their Ideas words
may serve Common purposes and they
Coming to wiser men and profounder
Judgement they have no other words -
to Explane themselfs and the proverb
may be very fitly taken up Concerni

Concerning them that they thinke with the wise but speake with the vulgar —— and there are but few common terms and these may be some of them sympathy antipathy fortune and the like thus the the term humored is applyed by every person and it may mean any thing that may be by tafe scattered or collected or that it may surround any body and so high or low you signify a quality but you do not give a just notion of what they say Scoola theatri which is adapting some common fashions thus the system of Aristotle was received without ever examining what they were and so what ever system was in reputation both in antient and Modern times — what ever is most fashionable the world will be fathered with that for a time a paralogism is a syllogism defective in one — a syllogism without form or rule if the fault of the syllogism is conceald it is then — called a sophism so philosophers overcame in point of Argument ——

therefore every kind of crafty reasoning
is called sophism but Aristotle hath
drawn proper rules and Methods by which they
might discover the truth and may I say
that men have given some rules I have
finished the stately fabrick had the Errors
arise from the mind only aristotles plan
would have been more happy in its
[illegible] and from them are two
Classes 1st ~~in~~ there are sophisms in the
[illegible] of Language and are called homo-
nymie and Equivocations as you may call
[illegible] signify a french man or [illegible]

January the 5th

Moral Class —— god dos not stand in need of any of our acknowledgements yet his benefits are so suited that we may aske them and we are so organized that we can return praises unto him for those Benefits which we share of and we are dependant on him for all things and Can receive any thing without him and it dos not Become us the unworthy partakers of these benefits but not to return with thanks unto him he allso is aquainted with all things and is dissposed to communicate goodness to his creatures the great hufeno say Let me never forget myself so far as to pray unto a Being who is perfectly aquainted with all my necessitys and will supply all my wants But we are not Imagine that our supplications will alter the purposes of Heaven for these are not Liable to Change But they may be of help to bring us unto it it requires to cultivate the spirits and aquire those habits that sodas gathering can

and are acceptable to him if our minds
are under the pressure of any irregular
passion when he is in the presence of any
sober or virtuous man and how much
more in the presence of god we not only
aught to leave off from these sins but
also to Indeavour to obtain these
virtuous principles which god call the
for Insolance is Inconsistant with that
love which is due to the devine being
a man that is sensible of the good that
he receiveth he will return him his hearty
and sincere thanks the subjects of the
same government will live in unity
when in a strange country witness the
Irishmen gratitude must lead us to
benevolance the man that giveth thing
thing to ~~ra~~ another will Expect that in
his turn though he stand in need of it
in every kind of devotion that is founded
on good principles will fill our minds
with benevolance the goodness of the
Deity is transfused through all his works

and sheweth the goodness of a divine Being in
the highest Degree but profane and Corrupt
religeon Cannot have these Effects if we Consider
that god who is the impartial Judge of all
hath Chosen us as his perticular people and
the advantages that ariseth to human
life are not few nor small as we believe
that there is a wise and good and powerfull
Being that ruleth and governeth all things
Leads us to greatfull acknoledgements of him
and it maketh society secure and the that
are most rized people against religeon have
acknolidged that it was a plan found out by
great artists to bring about vast advan
tages to Mankind Epecurus mentain that
there is no superior Being that governeth
all things if we believe in the divine Be
ing we will not thenk that pilgrimages
will be of any Effect to pleas him ———

the Intrests of religeon may be promoted by
~~Lust~~ the fear of punishment or the hope
of rewards religeon represents virtue as the
Will of the Deity and it gives us proper
Exemples what dutys we ow to that Devin
person —

~~[illegible]~~ Logick Class January the 5th 1785

Granting that / some are Called fallacie
in dictione that is when they are in one word
sentence or phrase and there are falacies non
in oratione that is when the Error is in the mind
the first is homonymy when there is a doubt
about a word or where the word has two deferent
Meanings as the word gallus sometimes it arises
from two or more words in a sentence that
may have a double acceptation and it is Called
an amphibolia as the a [illegible] the wrath
of Shall Come upon those of unbelievers —
a sensu deviso ad Compositum that is when two
are taken in a devided sense as two and three are
equal and unequal 2 is equal and two and three
are unequall this is rather speaking of num may
say [illegible] then there is sophism ate
a verite aut figurate dictione as when you —
say [illegible] quid Ed [illegible] in stomachum [illegible] —
by figurate Expressions in the Litteral sense
it Cannot be true but in the figurate it is
as the man or woman [illegible] with the
rage or again from the accident to the
The Thing

that is when you infer from the accident to the quantity as when you affirm that philosophy is hurtfull it then ment that by the bad use of it it may prove bad ——

adicto secundum quid ad dictum simpliciter as wine is bad in a limited sense it may be bad the soul of Man is Immortal and ——

Ignorantia Elenchi which means an Ignorance of the proposition that would Confute the other and by what do we Confute by a Contradictory propositions

and he that Endeavors to Confute the other by any thing that is not valid he is said to Ignorance Elenchi if we say that no one can be saved but by Jesus Christ

the cause or sine of a phenomena when it is not the cause as people for Many years thought that water did rise in a pump because Nature would not have a vacuum

When a Conclusion is drawn that the premises will not alow as all men are animal are animals and all animals are men or throw a stone up into the air and it will fall in the same point a petitio principii as there are some kind of beings that inhabit the moon therefore there are Lunatics fallacia Interrogationum as were virgil and Cicero poets you cannot say Either yes or no because the one was and the other were not

Moral Class the 5th of January 18

It hath been objected that there can be no dispute about matters of taste we not only perceive a difference of colours but we also perceive that there is some beauty and symmetry we see that is not in another man may perceive all the sensible qualities of a fine picture but he does not perceive those beauties in it which a painter would observe Dr Hutcheson observed different qualities in the beauty of objects the inner sense appears as plain to them as any other and hath been observed in the feeling of pleasure or pain when we feel sensations arising from beauty we are apt to imagine that there is really beauty in the object though some have argued otherwise and said that there is no such thing as Beauty unless that there could be a mind fitted to per

Contemplate it the senſations that are Excited by beauty are in the mind and there is reason to ascribe beauty in the object and this may be supposed to be only a quality of the object and not apart of the object admired if we shoud a quality of beauty to be in the object that raises our senſations in our minds we may alſo say that there is something the object agreeable to this Quality and it makes this senſation more permanent lasting these Qualitys may be different from other Qualitys we not only perceive these Qualitys that are adapted to pleas the — Internal sence but alſo Concluded that one is - beautyfull and another is not it is true that some one shew a desire for one thing and other men for another men appear not to differ in their Notions about the Qualitys but there - may be many circumſtances that may Infuenate to give his Judgement that he would Choose one that may not be as beautyfull as another there are no proofs that can be produced that there are any Natural difference in the different taſtes of Men — taste is not arbitrary but is liable to some men according to general rules ——

And first [illegible] and proof of it [illegible] object that are represented to us we not only observe their figure and shape but they filled with some kind of pleasure or aversion a man may view a large rock and so be ponder:ed to draw in his own mind the outward figure and shape and another man may be filled with horror and dread a gently flowing rivulet and a rapid running torrent do not affect us in the same manner the one giveth us delight whilst the other only serves to deaden the senses the tranquil joy that we feel when we see acts of kindness done to others raise to others [illegible] sensations not unlike that of love

the powers by which other objects are Delighted us may be either improved or Vitiated as some are more delicate in these thoughts that other A mathematician is made to see and not to feel a man may see objects distinctly and not be struck with the beauty of the object and another may see the beauty and not admire the Spirit [illegible] any thing but the outward

beauty and so a man may think no a
Gothic building beautyfull because he may
think that it reſemble tranſubſtantiation
what appears to one man to be a circular
plate may appear to another to be a [illegible]
there is no man that dos not prefer a reg-
ullar figure to an irregular men are in reality
agreed with regard to this of consequence —
the Effect that may be produced on the —
mind is of a complicated Nature ——
when men are placed in stations that are
simelar to one another: both simelar with
the rainbow and the Morning Cloud had the
same Effect on the minds of men in allages
although the may be keept by certain Cir-
cumstances from raising our admiration
to the same high degree of Admiration —
yet if there were not some degree of —
simelarity in them they would not have
raised the same sensations But By the
beauty of Colour there is a great degree of
delight raised in the shade for the flow'd
Colour of the red makes the sanguide of the
blue ——

Moral Class January the 16th 1784

It is Incumbent on us to Cultivate the graces which are requisite to make us acceptable for if our minds are under the Impressions of any Evil habit then we cannot walk before god with that circumspection which he ought — if we have a sincere desire for god we must have benevolence towards men a man who has a sense of his own circumstances he will be affected for a man of like circumstance but we ought still contemplate the Divine being with a love to his goodness which would soon make it a [illegible] of our minds but men are frequently mistaken ~~about~~ religeon for there are many difficulties in this world and they imagine that their religeon will protect them from the common calamity never thinking that these are for the trial of their virtue no evil being or man have any power over us but as they are permitted by they Divine Being there is no doubt but virtue will appear very conspicuous in our religion because it represents it as the will of the deity and therefore natural religion Leads us the beautys that are Contained the supreme being may Illuminate our minds and give them Clear Manifestations of his spirits the ~~clearest~~ of which is prophecy and the power of working & we know that this power dos not belong to man & consequently Must be given him by some superior power he that has this must therefore these truths which god has set forth in natural religion because he that doth so he must be an Imposture and we may know that he is so because there is nothing in it contrary to the law and notwithstanding all this there has Crept in to religion many Errors as we have thought that antideluvian religion was the best the religious worship and the belief of the antideluvians is wrapt up in much absurdity this brief account is handed down by the Most ancient as well as modern Egyptio [illegible] how was man made and when Made walk he that made him gave him powers & with these powers he made him to do — whatever he was required to have done though it has been allways taken for granted that the Deity was and is still the same but men in these ages were led in their Notions as they were affected so they had no doubt a notion of the supreme god many of the Jews Imagined that he was invested with a Corporeal frame but they were led gradualy to have Clear Notions of him in the Christian world — we have many Instances of this Theophi- -lus of Alexandria would have given put to death for mentioning that the deity had not Corporial parts but if he had not revealed himself by ambiguous words and so was equally the Turks he will have him like man as sitting in heaven but I doubt not but if you have recourse to many Christians in our days you will find many that have much Confusion in their minds concerning him but the belief that the Deity has bodys like themselves is not a speculative error but it leads us in to many absurdities the may know - that god ruleth over the world and governeth it by his great power but the greater part of Mankind will scarcely ever put themselves to the trouble of correcting these errors which they have imbibed as these in this manner the argue that he is not a pure deity but a Local deity and so the heathen [illegible] give to their deity to be the tutelary deity of certain province and that their gods were some of them were allowed to preside over the hills and others in the deals which is the first step to polytheism — — — —

the Logick Class January the 6th 1795 to detect fallacious reasoning we have nothing to do but turn it at whatever part of the syllogism and then we have the fallacy or by discovering that the syllogism has 4 propositions instead of 3 but when the error is more in the ~~[illegible]~~ words and not in the Matter that is when the term may have a double acceptation as when there [illegible]

Flexio Verborum secundum tempora et personas dicitur Conjugatio ——

Forma Activa KAL praeteritum ——

singulariter

Foeminine - - Masculine

phakeda 3	phakad 3
phakedt 2	phakadat 2
	phakadti 1

pluraliter

	phakedu 3
	phakadtem 2
phakadnu 1	phakadnu 1

Gulielmus Mc Kelgo Ejus Liber

between the romans and the Lacedemonians the made a truce for 14 days But the one arose and plundred the other in the Night and said that the truce was only for the day

Concerning the Errors of youth and they are certain Early and Bad habits which they Contract in their youth and the first are the Idle form or make any use of terms before we can properly distinguish between the meaning of and from a continued course of Judging we are brought to give our determination on things before we understand the Matter and Consequently we are more often in the wron wrong than other wise another great Error arising from youth are the using words which we have heard some other people and we not knowing the proper meaning of them and Endevering to Remedy this we have only to compare them with the things signifyed therefore this — would ensure a very proper Method and would Lead us to the study of things and not of words and one of the most large ones is an Early association is between pain and pleasure profit and Dissipation and they will find it a most difficult point to them to find out the proper difference — but the profit were the difference between pain and pleasure which we when too greedy hunting after the one we must unavoidably fall into the other ——

hence it is that Books become disagreeable It appeareth plane that youths will make much advancement in the Class and therefore we ought not to think that any thing is difficult untill that we make a trial and not persisting ——

young persons do not attend to there Education and many persons neglecting Want all other thing and Learning which is proper for strengthening their ~~Intellect~~ual powers such as judgeing and reasoning and when we have not these as they are the means — we can never come to the End ——

to any ~~kind~~ degree of satisfaction —

mind, it ought not only to bring them to ideas
but to bring Inference it is not because
of the memory that ye Judge well or rite
but from Continual Exercise and those
that are continually Exercised will come
to the Determination at once —
they are ready to offer opinions which they
have gotten from others and if we ask
where they got them the will refer us to
their academical learning or founders
or from any other man that hath the
power of reasoning is capable that he can
not be fit for any situation or circumst-
ances of life whatever ——
All those Exercises which youths have
attained will not be of the greatest
service to them what man or merchant
would not be clear in their actions
concerning which they are busied.
from Authority we are apt to trust
to others what we are not fully capable
of performing so we ought to examine
the principles on which we founded
our Arguments when we were
in our more Juvenile Days —

and Again Errors from Examples we are
Led to follow the Example of others Especi
aly the Example of those who are Connect
D with us for if we see persons to dis
pise the things which we have followed
with some degree of ardor for some
time and we in length of time ~~[illegible]~~ are
wrought to despise them our selves —
and this is reasonable if we Consider that there
are many Day some or another object presented
to us that we had but little knowledge of before
and we are for most part taken with some
thing of a new kind we are apt to look
upon these things that would be profitable
to us and so we are taken with them and

We are liable to many Vices and meet
with many temptations and these being
in a great measure agreeable to our Corrupted
natures we are gradually led astray and bea
against our own wills for which we are the
Less Excusable for if we had the resolution
of Men we would not Do as we frequently
Do Concerning many things and would
not hazard our own ~~constitution~~ and forti

Morals Class January the 7th —
we have enough to satisfy us of the gross and
unrefined manner of the worship. immediately after
the creation of the world believed in one god
and attributed that great work unto him
and also believed that he was a god who
would reward virtue and punish vice —
the belief was transmitted by tradition
which is but an obscure method of con
veying the knowledge of any truth —
and no more knowledge of the spiritu
ality of the deity was not knowable
for they could not form any notions of
any thing but what was organized
like themselves and this may deri —
this from the — natural law the —
whole design of which is to make them
believe in the unity and spirituality
of the deity and the heathens al
ways imagined that their deitys had
the same principles which they
themselves had and so attributed

to them actions which themselves were wont to perform and they were Concerned to profess only limited jurisdiction and they were made only to believe in their glory circumscribed within narrow bounds But the knowledge of a divine being was most fully revealed to mankind but men that are allowed the knowledge of a divine being and yet ascribeth to him only Local dominion certainly is in the wrong and may very safely allow many being who presides in one part of space and another in another part of space and their occupation will be sufficient for himself and not trouble himself with the government of another hence when men are thus prepared to think concerning the divine being it necessarily Leads them into the Belief of polutheism But when men lived in those days we cannot imagine that they were free from the depredations of one another but were in every event [illegible] what is the cause of [illegible]

and although we may know what would
Naturaly be the Cause of an Effect if
we dont see who it is that maketh it we
make to ourselves Notions such as Jup-
piter throwing the thunderbolt from
his hand like a Javelin and that Nep-
tune is the occasion of an Earthquake
since could not be produced by an
other being but when we are not
acquainted with any of these beings
we necessarly form very Vague Notions
Concerning it but when we see Family
Either good or Ill chance (in their riches)
in any part of the Country we are
led to Believe that it is owing to
some being called by them the
Genius of the place which were
Either Coeval with the world and
the conceive them to be yet subject to
death and therefore all of them mi-
ght be Considered to be Local Deitys.
and yet they were Belie-
ved to be in possession of great

power and so they were thought wor
thy of great adulation and giving them
great gifts for it was the custom when any
person approached the presence of any man
in a superior line of life to themselves
they allways brought presents in his hand
to him and these gods had temples built
to them in different places and were
worshiped in different ways and method
but whether these rites had any apointment
of divinity we cannot determine
but the prophets speaking so much
against them may lead us that they
were only the suggestions of man
but the story of the Idol Bel who
was pleased with the savory meat and if
he could not find out that their deity
was satisfyed with the mate they
imagined that the miracle at least
made a great part of their feasts and
so the true god is saying if i was hun
gary would I ask you to eat

Logick Class. January the 9th — —

of Method   Method is generally meant the dispo-
sition of any subject and if from the greek
to proceed methodically is to keep the
right way and in its particular meaning
is the procedure by order is meant the
things being one before another but
method is to lead you the other so the
steps of a stair you would suppose them
to be placed in order if one leads to another
but at least confusion is the opposite to order
but by method we proceed from one
to another and the words by this may
be there by order we may see things
that they are will not lead us from
the one to the other but with
[illegible] do lead us directly from one
thing to another and so method
also signifieth that we have gotten
some previous knowledge of the thing
and it supplies ~~the~~ powers of judging
and of classing ~~[illegible]~~ but it is not a faculty
in it self but reason may by

practise be brought to a Subject of Method and yet some others may be destitute of this and wonder— there is any End in view when we have any subject in view must chose certain rule that they may dispose of the subject and although the Ends may be different and the rules we seem to be as also yet the following may adapted to every subject——

first the analytic we begin with particular things and so we proceed to generals and go through all the various species the nation of trying the mind must begin with the individuals and so to the species and from that to what is peculiar to all things and by proceeding from what is common to each kind of animals we come to the general Conclusion and these being united it is called the Analytical Method——

the way then is the common —
to begin with comon propertys
and then to particular substances —
and then descending to the par-
ticular things that are comon
to these and then to the species —
and then to the particular ~~pr~~
propertys of these and from ~~that~~
to the particulars kinds of
species and this may be done by
many Examples is the soul Immortall
the soul is posesed of thought the body
not then the body cannot think but
the soul can the body must be —
mortal but the soul is not —
Man Exists but did not from all Eter-
nity if they had a begining they must
have had some Cause and this must
posess the same quality which —
we do and also what we do not —
all beings either had a begining
or some man had a be gining
therefore is Mortal ——

the one of these is called the method of Investigation and the other the Method of teaching, when we proceed from things known to things not known and this is the analytical Method but when we get to the summit of any thing and there Endeavouring to get up also by the synthetic we show them how to do to gain the summit and these Methods must be applyed the synthetic is most commonly set forth at first with definitions —

the parts must have some connection one with another the rule is what goeth before should be like to what follows and so through it leading me to go from step to step untill we define what was Intended and that the thing should not be covered under the Imperfections of terms

theme signifys its first place but here it is to propose some thing by which the mind may be taken

it also signifyeth a subject of great
to explain what is in any subject by a—
single term without any affirmation or
Negation as what is logic or geometry
the subject is the compound theorem
or by propositions

I am now parted from my dearest —
it once gave pleasure but now the greatest pain
because she now forgetfull is of me
therefore to live is tenfold worse than dying
how greatly changed is the happy time
when I felt blest there on her bosom lain
freed from all troubles she relieved my mind
and made me hope she would be ever kind
but all may change and why not she
who can't [illegible] [illegible] other than with me
O unmerciful world now at length thy give over
and let not love be bought with sold ones
and let the hearts of lovers [illegible]
Endeavour to fullfill the engaging type
then I'll be blest since for my dear I live
possessed of this no other joy I crave
antell

Hany Mirah Chap 11th

there have been in Every Country Lieve

thame is a simple word which need no deffini tions
is the Mathewematicks & and netether will
Admite of Negation or affirmation but we must
know if the subject has any parts and will —
require to know alfo what is the decline of
the subject Complexthame and first the
Exegesus and first it must have Every
Diffiuctty must be removed and all doubt
that may be in the words may be done away
and having so done the last must contai
the same force or that it hath the same
Ends in view &c by the Katafheua or the
Confirmation of the argument for it is not
sufficiant that we have arguments we have
them regularly Considered and then we may
see ~~that~~ those truths may be deduced ~~that~~
have atendency to make other truths ~~that~~
may probably have more weight than
in what has been said Before

for if we produce arguments that are not plane we can have but Little satiffaction and alſo we ought to bring arguments together that are of the same kind and order and he that is to confirm a n— Ingafios ought to take care that he do not bring in a multitude of Arguments and then we when we have given strong arguments you may bring in Authority obſerving the same End and then to Answer objections and this is the moſt difficult part some take delight in answering objections and always desires to be diſputing and otherwather they take things for granted they have no-inclination to Enquire after any objection by which means they never see the Real End of seeking after truth and those who differ [illegible] ought to have the same End in their propomsiuna (or Introduction and Expisaua a conclusion) an the Last is to bring any proper discourse or conclusion suited to the Diſpoſitions of your Audience. ——

Analysis signifys to loose the threads of a web and may be aplyed to many kinds of Machanicks and this contains power to throw all the discource into its parts that we may see the beauty of its Composer and to distinguish the different kind of arguments and the different proofs and the answers to the different objections and to difference the Introduction from the main discource and these from the the conclusion and we may have respect to the person that composes the discource the discource of one person will have more power than that of others and we pass over things in one one that we would not pas over in other ——

and then we must, have a clear Idea of the subject that we may know whether he has filled up the designe to whom the discource subject is addressed to preach harrange of philosophy to a common audiance would absurd and then what is the occasion of theo-

Example of a symple theme phylosophy is the mother of all science and then that it was given and then the Effect it hath on the mind which it improveth men were by it brought to form society by it Laws were invented——

January the 12th 1785 Moral philoſophy Claſs

Man conſiſts of body and mind and it is the mind that intitles him to any higher claſs of being the powers of the mind are the those of the will and those of the intellect arrangement aply the powers of the powers of the underſtanding to find out a thing that may be advantageous and so it is from the powers of the will that all our actions flow by means of his underſtanding he cannot be diſtinguiſhed from others of the animal tribe for they are Endued with underſtanding and remembrance but it was intended by the Maker of man that he not only should be of Benefite to himself but unto all others and so he gave him powers of a different all our actions depend on the will but all those that proceed from Involuntary motion Cannot be therefore said to be the production of the will

and we ought to Endeavour to be aquainted with
these powers as much as possible and so we would
be aquainted with the thing which Appear
Every one knows that active power cannot be
defined yet abeing that has not active power
which hath not understanding & they mean
A Little Lerning will afcribe power Even to
Inamanate beings but the Effects of
active power is action and it is one of the
first principles of our constitutions to afcribe
Every Effect to some cause or other ——
actions are volintary and Involintary
Voluntary actions are thing that are prope
erly connected with our Moral conduct
willing is the determination of our mind
to do or not to do as to the producing
stoping or continuing as we please and
they serve to fix the mind and it is Evident
that volition must have an abject although
he may will some thing without having
a distinct knoledge of its use and Ends
yet it is still an object ——

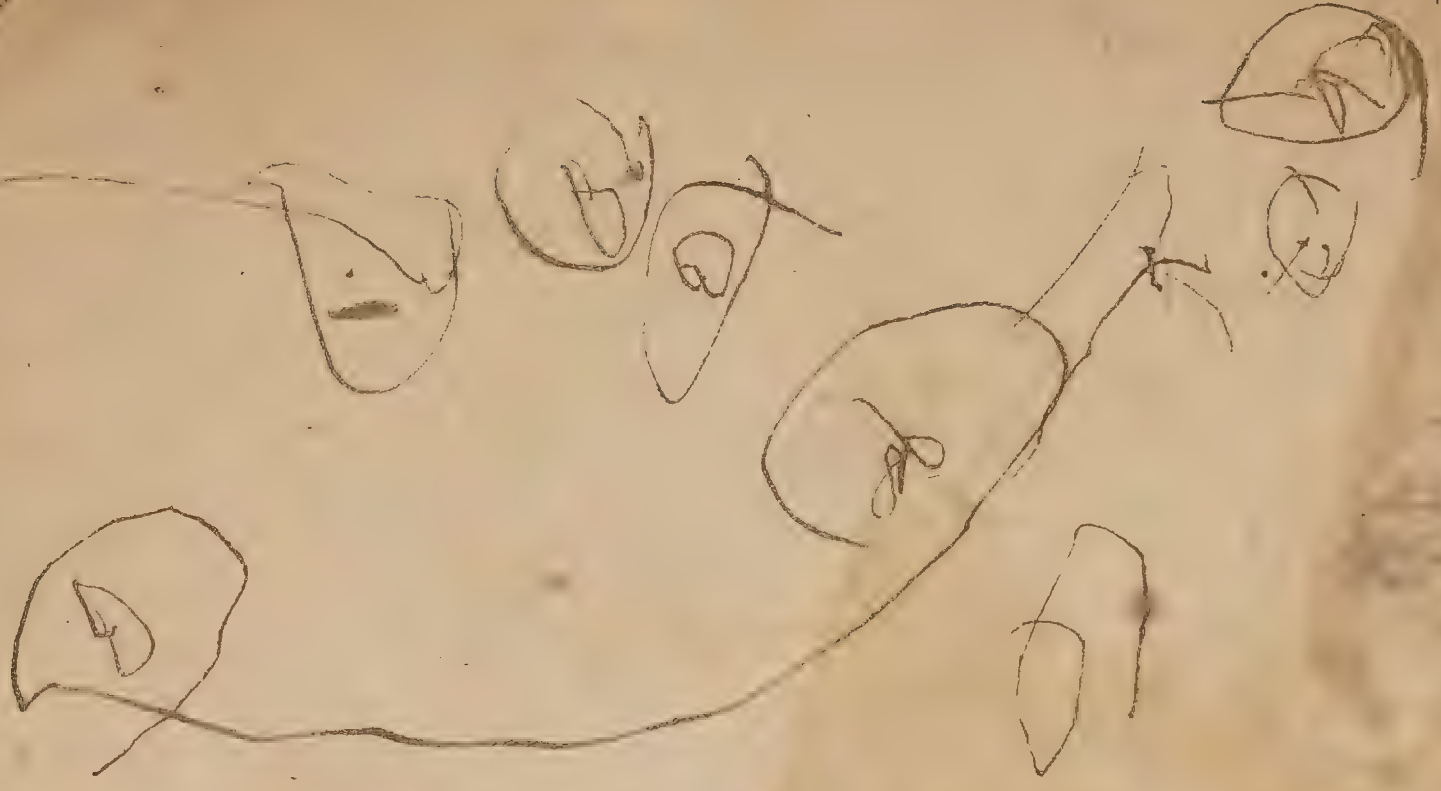
the Immediate object of Volition must be
some thing in our selves and not that of
others a poor man may deſire that he was
set in some higher degree but he cannot
will it some have under will comprise
all the powers of the mind first under
the powers of the will ~~the~~ deſire and
averſion cannot be comprehended for he
muſt will some thing that is in his —
power and be consious of some effort to
performe the will volition may be —
exerted various in every deliberation nec at the
the underſtanding must have its part to shew
how we ought to will or not yet we never
deliberate against our will purpoſe intention
and resolution repreſent an act of the will
purpoſe is to do any thing at a convenient
opportunity resolution is from a serious
conſideration he will certainly do the
thing that he had in his mind after
he is so reſolved he must exerte —
himſelf to perform the thing

and all actions must take their rise from Intention as without Intention there can be no action good or bad the objects of volition are something within ourselves as the lifting up of our hand and they are set in opposition to those Actions which we are obledged to perform against our will for when he is forced to any action the action cannot be properly called his but that of the man that made use of him as an Instrument he who kills a man of his own accord is guilty of murder but if he be constrained to do the same thing by any other power he is not culpable but one objection is that we do not see the connections between our own volition and action and yet the Effects whether volition is the Imediate cause of the action as when we streach out our leg from the Intention of the musples the actions is done but to give any deffinitions of it that is impossable and what is not any Effect of our willing so to do

Logick Class — —

parasceua Every thing must be done to remove all difficulty that may be in the words and also it must be confirmed and proven and Examples to be introduced and also that it oppose all objections and modestly to to reconcile one and reject another —

A Complex or social Theme is a doubtfull proposition concerning which something may be said on both sides it is the business of the Analyser to state both sides that it may be discovered whither they are contrary to the proposition or not — this we have solus sapiens dives & proprio the wise are only happy from the different those that have a serene mind are only happy and here the major proposition by Examples from Crassus himself and him the minor is ~~not~~ proved by comparing those that now appeare to be very rich What a man Can have taken from him are not properly riches but wisdom the only rich Cannot be taken from us therefore we are a discource may be done after a differen Viz after the Method of socrates of of Aristotle the socratic is that which socrates and his disciples taught and maintained and this is most important because it was caried on by way of Dialogue and this Method has been Embraced under all ages but— some are so Ignorant as not to submitte to the desiring of others and and so become truely Larned and first it is the End of this that the person that is to be convened may Lern something from the other — and by question to convince and Instruct and in so doing to advance every thing that may cleare up the subject and by them to have the Matter should be cleared up and it is in this method that not only the best Information may be obtained but all so the best conviction and to introduce arguments that any man might be properly aquainted with and thus the simplest method



Northright. 13th Octr 1809 —

1 Pet. 2.25. for ye were as sheep going astray but are now returned to the Shepherd and Bishop of your Souls;

there is nothing which hath a more direct tendency to enforce a becoming discharge of Duty than a serious consideration of our privileges. when the Spt would Enforce the duties of Charity of Abstinence from Carnal Gratifications. of Obedience to Magistrates to Masters of Patience under sufferings he lays before the Church the Great and precious privileges which she Enjoys through the sovereign and Rich Mercy of God as the strongest Excitements to the discharge of these several duties in the preceding verses he is recommending the exercise of patience under sufferings. and particularly such suffering as they should be Exposed unto on acct. of their stedfast adherence to the truths and Duties of Christianity — and this he Enforceth by the example of Christ v 22.23. and by by the Interest they enjoy in his sufferings & Death. 24. the by the Reasonableness of the duty as flowing from this Interest for ye were as Sheep. Going astray but are now Returned to the shepherd and Bishop of your souls. ——

In discoursing &c. we shall Observe. 1st on what account Christ is called the shepherd & Bp. of souls. 2d wherein returning to him Consists. 3d when a person or people returns to the shepherd & Bp. of souls. 4th apply the subject —

1st Christ is called the shepherd & Bp. of souls on the following accounts. ——

observe that when the ~~name~~ word Bishop - as a name of Office is Applied to men it signifies no more than a pastor in the Church the most learned and famous of Episcopalian as Stillingfleet Dodwell and others being Judges - during the first three Centuries of the Christian church the pastors of particular Congregations were so Called. but in the fourth and subsequent Centuries when the Mystery of Iniquity began to work. the Ambitious Clergy heaped their own devised dignities One Above another till his holiness mounted the summit as universal head of the Church. lordly bishops are not at all known. in the Church. save in the Apostolic Church of Rome and her sister church in England & Ireland and in the Greek Church.

the name is indeed known in America - but it is Only a name and nothing Else - when it is Applied unto Christ. It is full of meaning; in my text he is said to be the Shepherd & Bishop of souls. why: 1st. because he is appointed to take the Oversight of souls. the father gave him for a leader of the people. and in Consequence he hath performed this Important duty in all Ages. by the symbol of his presence the pillar of Cloud he directed all the motions of the Hebrew Church in the wilderness. Isa 63. 12 - he led them by the Right hand of moses With his Glorious arm dividing the waters before them to make himself an Everlasting Name. in the Gospel Church he leads his people by his authoratative - by his holy spirit - by his Exemplary [illegible]tion 2d. because he rules & Governs the souls of his people his kingdom is ever unto him. his Government is on his shoulder. he Appoints all the laws and ordinances all Office

& Officer - Dispenseth favours or Corrections as he seeth meet
Jer 30.21 their Nobles shall be of themselves And their Governor shall proceed from the midst of them. —

3d because he is the Defence of his people Agt all enemies he maintains their security - Delivers from sin and wrath Isa 4.5. the lord will create upon Every Dwelling place of Mount Zion and upon all her Assemblies a Cloud and smoke by day & the shining of a flaming fire by night for upon all the Glory shall be a Defence —

we come in the 2d place to Speak of the Attainment of Believers they are Returned to the Shepherd and Bishop of their souls - the word is passive and shews that the return of a sinner is not Effected by any thing Either in or by himself but that it is wholly owing to Divine Grace. in this important business the lord the Spirit works in sinners both to will & to do of his own Good pleasure - in its most common acceptation the word signifies to go back from whence one came - believers are said to have returned to the Shepherd and bishop of their souls - they are Enabled to go back whence they Came - the words look back to our primeval Innocence when we Enjoyed Conformity to and communion with God. they also relate to our fearfull Appostacy from and rebellion Agt him in our Breach of the covenant of works and our daily departures from him by actual transgression - And not visible profession but Real Grace Constitutes true any - returning to God consists ~~of two parts first~~ a Gospel Repentance of sins. Church of his pasture — ~~2 an earnest and stedfast Cleaving to him in the ways of holiness~~ which is Excellently defined to be a saving Grace whereby a sinner out of a true sense of his sins and apprehension of the mercy of God in in Christ doth with Grief and hatred of his sins turn from it unto God with full purpose of and Endeavour after New Obedience. —

he sees his sin as offensive to God murderous to Christ & ruinous to his own soul. he apprehends the mercy of God as every Calculated to deliver him from misery to crown his wishes and satisfy his desires and supply his wants – in the Reverse he Grieves for his sin hate it turns from it and cleaves to God All his Expectation is set upon his mer:cy And his soul Rejoices in his salvation – he is Anxiously solicitous to Walk in all Gods Commandments ——

Open mine Eyes that I may behold Wondrous things out of thy law —— by the enlightening – 2d Renewing & ~~the~~ Operations of

Whether how far ~~that~~ may it be said that a person or People may be said to be Returned to the Shepherd & Bishop of souls –

Ans. when they are united to the Lord Jesus Christ by a living faith.

2 when they are Enabled to die unto sin –

3 when they are Enabled to live unto Righteousness —

when they walk in the way of Gods Commandments –

when submit to his will – and Rest all their Concerns upon him –

Learn the state of sinners before conversion they are far from the flock & fold of Christ and from Christ the Shepherd and Bishop of souls.

2 Christ the supreme Shepherd & Bishop of souls is always present with his flock and Carefull to perform the Duties of a Shepherd and Bishop to them –

3d those Who Expect the love And Care of the Shepherd & Bishop of souls will study to have a conscience void of offence both towards God and man — ——

5 feed. guid defend. heal. and glorify ——

Kortright Oct.r 12th 1803-

Ezek. 46. v. 10. And the prince in the Midst of them when they Go in shall Go in & when they go forth shall go forth— the nine last Chapters of this prophecy contain a Remarkable vision of the structure of a new Temple and a new pollity for Israel and for strangers— applicable in the first Instance to the return from the Babylonian Captivity but in its ultimate sense to the Glory and prosperity of the universal Church of Christ in latter times and the words of our subject have a pointed Reference to the Lord Jesus Christ. who hath on his vesture and on his thigh a Name written King of Kings and Lord of Lords. he is the Only potentate and the Prince of the Kings of the earth. and particularly in that Comfortable Communion and fellowship which he Condescends to hold with his people in the Ordinance of his Grace— Method. Mention some of the peculiarities of the prince in this vision which shew that he is no-other than Jesus Christ 2d. speak of his Communion with his people in his Ordinances. 3d Apply ——

1st of the Peculiarities &c.

1st He hath a Gate appointed to himself to Enter in to the Sanctuary of God. Chap 44. 2.3. then said the lord unto me this Gate shall be shut it shall not be Opened and no man shall Enter in by it. because the lord the lord the God of Israel hath Entered in by it therefore it shall be shut. It is for the prince the prince he shall sit in it to eat bread before the the lord. he shall Enter by the porch of that

of that Gate and shall go out by the same. —
Christ by his own Righteousness. Enters into the true sanc-
:tuary the Glorious presence of God as the sovereign and
head of his own Church.

2d. the prince hath an Extensive portion Allotted him. Chap.
45.7. and a portion shall be for the prince on the One side
and on the Other side of the Oblation of the Holy portion —
and of the possession of the City before the Oblation of the holy
portion and before the Possession of the City from the west
side westward. and from the East side Eastward and the
length shall be over against One of the portions from the
west border unto the East border — how Extensive the Domi-
:nion of the Lord Jesus Christ and Redoubled his Glory
in heaven And Earth under his Evangelic his millennial
Reign. Magistrates Ministers and people. shall do Justice
work Righteousness and Chearfully Exert themselves and
lay Out their Substance to promote his Glory —

3d another peculiarity of the prince is to bear the Expence
of the Offerings of his subjects. Chap. 45.17. and it shall be
the princes part to Give burnt offerings and meat offerings
& Drink offerings in the feasts. and in the New moons and
in the sabbaths And in all ~~the~~ solemnities of the House
of Israel. he shall prepare the sin offering and the meat
offering and the burnt offering and the Peace Offerings
to make Reconciliation for the House of Israel —
the Lord Jesus Christ hath been at the Expence of all the
Offerings which are acceptable to God. he through the
Eternal spirit hath Offered himself a sacrifice without
spot to God. he is Our meat offering our Drink offerin

our burnt offering and their peace offering he alone maketh Reconciliation to God for his Chosen Israele — lastly the prince was to be in the Midst of his people — Christian this is our this is our Glory our prince is in the midst of us. Wherever his name is Recorded there he is wherever two or three are met together in his name he comes unto them and blesseth them - whether your place of Dwelling be in the populous City or solitary wilderness in the splendid palace or lowly Cottage it matters not with our prince though he is the high and lofty one who Inhabiteth Eternity he keeps no supercilious distance from his people his Delights are with the sons of men he Delights to dwell with with the poor and the contrite ones - yes to the Eternal praise of his Grace he is in the midst of his people to protect them from every foe - to sympathize with them in every trouble - to supply them with Every needed Grace - to direct them in Every part of Christian service, he is in the midst of them that all may have Equall access unto him And that he may be seen and Enjoyed by them - ——

2d head. is to speak of that Communion which believers have with their prince the text tells us that the prince in the midst of them when they go in shall go in and when they go forth shall Go forth - agreeable to this he said before he ~~lef~~ ascended upon high lo I am with you Alway even unto the End of the World. his presence is with them at all times and in all places —

[illegible] in all Circumstances — my presence shall - be with you & I will give you Rest. Particularly he goeth in with them to a throne of Grace to introduce and present their petitions with the much incense of his own Merit he presents p the prayers of his people to God the father and renders their persons and prayers acceptable, - 2d he goes in with them to the house of God to lead them in Green pastures. here he feeds them with the kidney of the wheat. here he allows them to feast on fat things full of Marrow. And to Drink of wines on the lees well Refined - 3d he goes in with them to the search of their hearts to tell them what & whose they are — 4th he goes out with them from ordinances to bring to remembrance ~~to~~ whatever he said unto them — to preserve them from ~~an~~ Evil world and keep them from falling — he will go out with them at Death to Usher them Into the inheritance of the saints in light — Whatever he bestows is out of his own Immense fullness - what is given to slavish formal and hypocritical professors he will in Wrath take from them but what is bestowed on ~~his~~ the Children of the promise shall Abide forever —

Worthington 28th May 1802.

Micah 5th 4 and he shall stand and feed in the strength of the Lord ~~and~~ in the Majesty of the Name of the lord his God and they shall abide — for now shall he be Great to the ends of the Earth — — Doubtless this prophet was of the Tribe of Judah. but we know not of what account his family was in that tribe for Riches Authority or Credit. these might be eminent for any thing I know but we have no mention made of them because his call to his Abilities for & faithfullness in his prophetical Office needed no credential from such External circumstances — it is unquestionable he came from God. and his whole prophesy is of Divine Authority and Jer. Gives ample testimony to it Jer. 26.18.19. — he was not confined to one nation as some others were but sent to the Kingdoms of Israel & Judah. who were at this time universaly corrupted with Idolatry & Impiety &c. Ingratitude to God & forgetfullness of him — all which he pubblickly severely & Impartially Reproves in princes prophets and all the people of both Kingdoms. his stile is lofty as is his contemporarie Isaiah — with whom he might have been acquainted and no doubt they conversed each with other — tis supposed he survived the kingdom of Israel & that of Judah did not Exist more than one hundred & thirty years after his Death — many passages have their litteral — and myst reference — — and are applicable to Mess

in his birth kingdom Redemption of his Elect and
calling of the Gentiles in this Chap.; the prophet speaks
in the plainest manner of the Incarnation and Mediato-
rial office & Work of the Redeemer - his conception & birth
is plainly asserted 2.v. but thou Bethlehem Ephratah thou
be little among the thousands of Judah. Yet out of thee
shall he come forth unto me that is to be ruler in Israel whose
goings forth have been of old from everlasting —— nevertheless
he will give up Israell to the Chaldeans to be afflicted by them
untill 70 years be Expired but the words refer to the Deliverance
of all Israel according to the faith by the Ever blessed and Glori-
ous Redeemer from sin satan and the World —— and he
shall stand. this Ruler who was to be born in B. Ephratah
shall stand and feed in the strength of the lord and
in the majesty of the name ther lord his God - he shall feed his people
in the Exertions of Divine power & the Excellencies of the
lord his God shall shine forth Properly ~~accompany~~ the whole of his administra-
tion Method: 1st take a brief review of this Glori-
ous Ruler who stands and feeds &c - 2d those wherewith he
feeds his people 3d the manner. in the strength of the lord
and in the Majesty of the name &c. 4th the security we
5 the Space of his Administration they shall abide &c
have for the accomplishment of this Important promise

6 make some practical Improvement ——

first who is this Glorious Ruler ~~he is~~

1 he is truly man. 2. he is truly God. 3 he is God
and man in one Divine Person ——

2d where with doth he feed them? Generaly. with knowledge
a saving practical & subjective knowledge of the father of him-
self and his holy sp.t — particularly. his Mediatorial Person
my flesh is meat Indeed And my blood is Drink indeed—
he that Eateth my flesh & Drinketh my blood hath life in him-
self and I will raise him up at the Last Day. ——

all saving Grace and the Exercise stands connected with his
person. all knowledge that is saving hath him for it foundation
and fountain= its mean & summary Object. all knowledge of sin
of Righteousness and Judgment. — all the Exercise of true faith
of hope & Love. are formed in us And Drawn out. by believing
views of his Person — 2. he feeds them with his offices—(viz;
his prophetical his Preistly. his kingly. 3 with his states. his.
Relations his covenant and his Love— —

in what manner doth he feed? the text Inform
that he shall stand and feed in the strength of the lord &
in the Majesty of the name of the lord his God.
1st with Readiness. 2d with Cheerfullness. 3d with stability
4. with Diligence as a shepherd watcheth over Guides preserves
and feeds his sheep. 5. in the strength of the lord. he hath
all power in heaven and Earth. Isa. 64.1:2:3: he frees from
all Enemies Removes all Difficulties he Gathereth And Gover
this Church in all places and periods and preserves them
safely to his Kingdom and coming——
6 in the Majesty of the name of the lord his God— the
perfections of the Eternal God shine forth in their full
tide of Glory in this all Gracious work. — 4. what secu
ry have professors for the accomplishment this Important
promise: 1. the Nature & perfections of the promiser

is not man that he should lye. his faithfullness
his truth & unchangableness. 2. the inviolable covenant
3. the fullness of our Divine [illegible]. 4. the absolute promise
he Shall stand he Shall feed - in the strength of the lord
and in the Majesty of the name of the lord his God —

5. what are the Blessed Issues of this Glorious work - the
1st [illegible] and he Shall Abide. the sheep the subjects the
Redeemed Israel the church made up of converted Jews &
gentiles shall continue forever the gates of hell shall not
prevail against her because 1st the love of the father is un-
changable 2. the price of their Redemption will never be
its value . 3 the covenant in which they are Interested is
everlasting: 4. the kingdom of Christ is an everlasting king-
dom and of his Dominion there shall be no end —

2d It Issues in the Exaltation of the name of the Glorious
Ruler & shepherd for now shall his name be great unto
the ends of the earth; his Redeeming grace shall be
published and his kingdom enlarged as wide as the world
itself - and grace shall be infused into all hearts and
his throne Established in all hearts - from the Rising to the
setting sun —

and Conversation before God. Prov. 8.4. unto you O men
I call and my voice is unto the sons of men. Isa. 46.12
hearken unto me ye stout hearted and far from Righte-
ousness Jer. 3.22. return ye backsliding Children & I will
heal your backslidings Hos. 13.9. O Israel thou hast destroyed
thyself but in me is thine help Math. 9.13. I came not
to call the Righteous but sinners to Repentance — such is
the Character of men in General in a state of nature not
withstanding all which the promises of the covenant are
directed unto them and in such wretched condition the
heirs of the kingdom are made to know their Character and
agreeable to their Character Claim and take hold on the
offered mercy — — 2d head. Consider something of the Extent
of the Divine bounty. My God shall supply all your need
the Mercy of the Lord is immensly Extensive and Diversified ac-
cording to their wants Comprehending every thing [illegible]
for the Recovery and Eternal happiness of sinfull and Misera-
men, particularly he Offers himself as an Husband Spiritual
Saviour Captain & Governing head. thy maker is thine
Husband the Lord of Hosts is his name. his name shall
be called wonderfull Counsellor the Everlasting father and
the prince of peace. Joh. 3.16. God so loved the world that
he gave his only begotten son that whosoever believeth
in him shall not perish but have Everlasting life
a compleate Righteousness
& a new Covenant and Relation to God and Interest in him
as an [illegible] Father Affectionate friend & [illegible]
[illegible] the fruit of the Life [illegible]
[illegible] that is [illegible]

[illegible]

saith the Lord & I will heal them. Heb. 8.10. for this is the covenant that I will make with them after those Days saith the Lord I will put my laws into their mind & write them in their hearts & I will be to them a God and they shall be to me a people

6th the spirit of Grace to renew their nature & life conforming them to the Image of God and filling them with all joy and peace in believing — prov. 1.23. Jn. 14. 7-16.

5th as [illegible] and deliverance Death. Jn. 8.51. verily verily I say unto you if a man keep my sayings he shall never see death. Hosea 13.14 I will ransom them from the power of the Grave I will redeem them from Death O Death I will be thy plagues O Grave I will be thy Destruction Repentance shall be hid from mine eyes.

7th an Eternal life in heaven Jn. 6-40 — 5 & 17 [illegible] this is life Eternal that they might know thee the only true God and Jesus Christ whom thou hast sent.

[illegible] was at the rate of 4 or half penny per [illegible]

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Assessment

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Not [illegible]

to assign any Reason for Non

Importation

of goods to

the West Indies

and Europe as

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Note: This page was released from the back pastedown in order to reveal the text underneath it.

4th Course of Serm[illegible] on various Important
[illegible] Subjects. by the Revd. Jas. Mairs AM

no. 37.57.

Exod. 33-14

1 Peter - 4 - 7.

2 Peti 3 - 18

Lecture Rom. 8 -- 11 12 13 14 15

[illegible] Hebr. 2 3 — 5